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Chicago Theological Seminary
Register

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THE CHICAGO THEOLOGICAL SEMINARY

Vol. III

MARCH, 1910

No. 1

MINUTES, REPORTS AND ADDRESSES

OF THE

Eighteenth Triennial Convention

OF CONGREGATIONAL MINISTERS AND CHURCHES
HELD IN CONNECTION WITH THE CHICAGO
THEOLOGICAL SEMINARY

10 and 11 November, 1909

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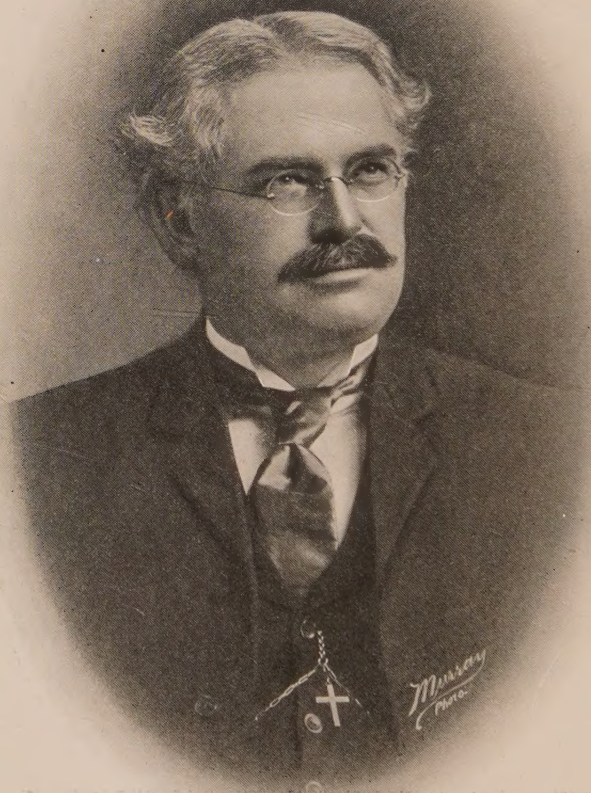
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PRESIDENT DAVIS.

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ORGANIZATION
OF THE
TRIENNIAL CONVENTION

OFFICERS

THE HONORABLE JOHN M. WHITEHEAD	- - -	<i>Moderator</i>
THE REVEREND ROBERT J. LOCKE	- - -	<i>Secretary</i>
THE REVEREND JOHN W. WILSON	- - -	<i>Assistant Secretary</i>

STANDING COMMITTEES

a. *Committee on Seminary Extension Work*

THE REVEREND Q. L. DOWD	THE REVEREND H. M. JONES
THE REVEREND ARCHIBALD HADDEN	

b. *Co-operating Committee*

A. L. FANNING, ESQ.	D. M. EVANS, ESQ.
JUDGE HENRY DUNGAN	THE HON. J. M. WHITEHEAD
E. K. WARREN, ESQ.	THE HON. D. P. JONES
JOHN R. JONES, ESQ.	THE REV. H. T. SELL
C. L. HYDE, ESQ.	THE REV. H. SAMUEL FRITSCH
THE REV. F. L. MOORE	W. E. SWEET, ESQ.
THE REV. T. H. HARPER	THE REV. WILSON J. MARSH
PROFESSOR A. M. WILCOX	THE REV. ALEXANDER LEWIS

THE

Chicago Theological Seminary

REGISTER

VOL. III.

MARCH, 1910.

No. 1.

FOREWORD.

The Chicago Theological Seminary is the only Congregational Seminary directly responsible to the churches. It came into existence at the call of the churches a half century ago, and its board of directors ever since has been elected by them. An integral and highly prized element of its government is that provision of its constitution by which the state associations of the Middle West have the legal right once every three years to assemble by representatives in convention at the seminary and through this convention inquire into the work and affairs of the institution, elect its directors and advise them in matters of institutional and denominational policy.

In accordance with this provision the eighteenth Triennial Convention of Congregational ministers and churches of the interior states assembled in Carpenter Memorial Chapel and continued in session during Wednesday and Thursday, November 10 and 11. The convention was not largely attended, its total membership being only ninety; but it will pass down in the history of the Seminary as one of the most notable in the last quarter century because of what was accomplished. It is not necessary to detail here the various items of business transacted or the addresses delivered; it is not necessary to name the many men prominent in the denomination who made up its personnel; all of this is given in the following minutes and appendices. It is enough to point out several of the significant actions taken and the recommendations passed.

But before discussing these, it were well to refer to two

events in connection with the convention, the inaugurations of President Davis and Professor Ferris. Wednesday evening with simple ceremonies Ralph Hall Ferris was inaugurated as the Iowa professor of New Testament literature and interpretation, to succeed Professor Crane, who resigned a few years ago. Professor Francis Brown, president of Union Theological Seminary, gave a singularly beautiful and spiritual charge to the professor-elect. In his address the new professor endeavored to point out the way to a surer basis in Christian experience for the historic faith in the resurrection of Jesus than the gospel narratives alone.

Thursday evening an imposing group of 150 academic, clerical and lay representatives formed the nucleus of a large audience gathered in Union Park Church to witness the inauguration of Ozora Stearns Davis as president of the corporation and professor of practical theology. The charge was delivered by Dr. Bartlett of the First Church urging upon the president the necessity of making the Seminary directly responsive to the churches of the constituency. The president in an able address outlined the task of the churches and seminary in the selection and training of ministers to lead the religious forces of the nation. It was an earnest plea for high ideals in the ministry and the exaltation of the office in home, school, church and seminary.

Three great forward movements were discussed and inaugurated at the Convention. In the first place, it was recognized that the Seminary should have an endowment sufficient, not to make it independent of the churches, but to increase its faculty and the efficiency of its work. To this end, it was decided to launch a campaign for an increase in the endowment of half a million dollars to be raised at the rate of one hundred thousand dollars a year. To make this movement effective, a co-operating committee of one member from each constituent state was appointed to work with the directors.

The second forward step of the Convention was the hearty accord given the directors in their plan of seminary extension. It was recognized that the Seminary at the present is able to train only a few men of its constituency by reason of its high standards; yet it was felt that many who had entered the ministry inadequately prepared should not be debarred from the privileges of the seminary training merely because they could not qualify as resident students. The proposed seminary extension looks to this wide field of training. All the advantages of the seminary instruction, so far as possible, are to be extended to ministers in the field through four agencies or lines of work. (1) Correspondence courses are offered throughout the year. (2) Extension lectures in the evening are given at the Seminary. (3) At the call of state or local associations the faculty will hold ministers' institutes at such times and places as are mutually agreed upon. (4) At the end of June and early in July a Summer School of Theology will be held at the Seminary for three weeks. Just as a quarter century ago the Seminary resolutely faced the problem of training ministers for our foreign-speaking churches and so established the foreign institutes, so now the Seminary is resolutely facing the problem of the inadequately trained ministry and through its seminary extension will seek to solve it.

The third great forward step of the convention was the recommendation to the directors to call at a suitable time a Mid-West Congregational Congress. It was felt that the triennial meeting of representatives of western Congregationalism in the Seminary Conventions was of so much value that by an enlargement of the idea a congress of unique value could be secured. Such a congress will give a united voice and vehicle of expression to the churches of the Middle West that will be second only to the National Council. The West is so big that its life needs more unification and this the congress will tend to attain.

MINUTES OF THE EIGHTEENTH TRIENNIAL CONVENTION

OF CONGREGATIONAL MINISTERS AND CHURCHES HELD IN CONNECTION WITH THE CHICAGO THEOLOGICAL SEMINARY 10-11 NOVEMBER, 1909.

WEDNESDAY, 10 NOVEMBER.

Morning Session.

Pursuant to the call of the Board of Directors of the Chicago Theological Seminary of 11 October, 1909, the Eighteenth Triennial Convention of Congregational Ministers and Churches convened at ten o'clock in Carpenter Memorial Chapel.

John R. Montgomery, Esq., Secretary of the Board of Directors, called the Convention to order and read the call (Appendix A).

The Rev. Oscar C. Helming (Director) was elected moderator *pro tempore* and took the chair.

The Rev. Robert J. Locke (Iowa) and the Rev. John W. Wilson (Wisconsin) were elected respectively secretary and assistant secretary *pro tempore*.

The secretary *pro tempore* called the roll of the convention (Appendix B) and declared a majority to be present to transact business.

The moderator *pro tempore* opened the Convention with prayer.

The moderator *pro tempore* appointed John R. Montgomery, Esq., (Director), the Rev. T. O. Douglass (Director) and the Rev. Henry H. Walker (Director), a committee on permanent organization of the Convention.

On recommendation of the Triennial Convention Committee, consisting of President Davis (Faculty), David Fales, Esq. (Director), the Rev. B. S. Winchester (Director), and

Professor Ferris (Faculty), secretary, a printed program of business (Appendix C) was adopted *pro tempore* until a committee on business could report.

On recommendation of the Triennial Convention Committee, Professors Jernberg and Risberg were invited to sit as honorary members of the Convention and all other members of the Board of Instruction, not members of the Convention *ex officio*, as corresponding members.

The moderator *pro tempore* appointed the Rev. F. N. White (Director), the Rev. W. T. McElveen (Director), and the Rev. F. L. Hayes (Director) a committee on business.

President Davis presented the triennial report of the Board of Directors to the Convention (Appendix D).

On recommendation of the committee on permanent organization, the Hon. John M. Whitehead (Wisconsin), the Rev. Robert J. Locke (Iowa), and the Rev. John W. Wilson (Wisconsin), were elected respectively permanent moderator, secretary, and assistant secretary of the Convention and immediately entered upon the discharge of their offices.

On recommendation of the committee on business the program as adopted *pro tempore* was adopted finally as the docket of business.

The Rev. E. H. Stickney (Director), the Rev. E. M. Williams (Director), and G. M. Vial, Esq., (Illinois) were elected a nominating committee to nominate such committees as might be needed for the transaction of the business of the Convention.

President Davis invited the members of the Convention to lunch and dine in Fisk Hall, room No. 109, Wednesday and Thursday.

On recommendation of the nominating committee, the Hon. T. C. McMillan (Illinois), the Rev. H. M. Jones (Minnesota), and the Rev. Archibald Hadden (Director) were elected a committee on credentials of delegates.

By request President Davis spoke on the work being done by the Congregational Training School for Women.

It was voted that a committee on the Congregational Training School for Women be appointed with instructions to report on the relation of the Training School and the Deaconess Association to the Seminary and the denomination.

The committee on credentials of delegates presented a roll of the Convention which as revised showed seventy-four (74) constitutional members present, namely, fifty-three (53) delegates, sixteen (16) directors and five (5) members of the faculty, and also six (6) honorary and sixteen (16) corresponding members (Appendix E). The report was accepted.

The Rev. Charles Caverno of Lombard, Illinois, was elected an honorary member of the Convention.

On recommendation of the nominating committee, Professor Harper, the Rev. T. O. Douglass (Director), and the Rev. H. A. Bushnell (Illinois) were elected a committee on a memorial to Professor Scott; the Rev. Geo. R. Merrill (Minnesota), H. H. Hilton, Esq. (Director), the Rev. F. G. Ward (Michigan), J. M. McBride, Esq., (Minnesota) and the Rev. L. E. Camfield (South Dakota) a committee on the triennial report of the Board of Directors; and John R. Montgomery, Esq., (Director), the Rev. H. A. Miner (Wisconsin), the Rev. F. W. Long (South Dakota), the Rev. J. B. Silcox (Missouri), and the Rev. B. F. Aldrich (Illinois) a committee on the nomination of directors.

The Convention adjourned till two o'clock.

Afternoon Session.

The moderator called the Convention to order at two o'clock.

The report of the committee on a memorial to Professor Scott was read and adopted (Appendix F).

The Rev. Edward D. Eaton, President of Beloit College, and the Rev. David Beaton were elected honorary members of the Convention.

It was voted that a message of sympathy and love be extended to the Rev. F. P. Noble, D. D., who had recently undergone a very serious operation and was still confined to the hospital, and that this message be personally given by the Rev. W. T. McElveen (Illinois).

On recommendation of the nominating committee Professor Harper (Faculty), the Hon. T. C. McMillan (Illinois), the Rev. William T. McElveen (Director), P. F. Pettibone, Esq. (Illinois), and G. M. Vial, Esq. (Illinois), were elected the committee on the Congregational Training School for Women.

The rest of the afternoon session was devoted to discussion under the general theme of Theological Education.

(a) Discussion on the Readjustment of the Theological Curriculum was opened by the Rev. B. S. Winchester (Director) (Appendix G) and Professor Harper (Faculty) (Appendix H). The Rev. W. T. McElveen (Director), the Rev. A. R. Thain (Illinois) and the Rev. F. W. Long (South Dakota) took part in the discussion.

(b) Discussion on the question, What shall the Seminary do in the way of Extension Courses, was opened by President Davis (Faculty) (Appendix I), and the Rev. Frank G. Ward (Michigan) (Appendix J). The Rev. J. B. Silcox (Missouri), the Rev. John A. Holmes (Illinois), the Hon. T. C. McMillan (Illinois), the Rev. Edward D. Eaton (honorary member), and Professor Taylor (Faculty), took part in the discussion.

It was voted that the papers presented to the Convention be referred to the committee on business.

It was voted that the plans presented by President Davis be put in operation as soon as the funds of the Seminary allow.

On request President Davis spoke on the arrangement existing between the City Missionary Society and the Seminary for the training of men who have received no college or seminary instruction.

(c) Discussion on the recent changes in Polity and their influence upon the Seminary's Relation to the Churches was opened by the Rev. William E. Barton (Illinois) (Appendix K). The Rev. J. A. Adams and the Rev. P. M. Snyder (Illinois) took part in the discussion.

The report of the committee on the Congregational Training School for Women was presented by Professor Harper (Faculty) and adopted (Appendix L).

The Rev. William Crawford of Mazomanie, Wisconsin, was invited to sit as a corresponding member of the Convention.

The Convention adjourned till eight o'clock.

Evening Session.

The Convention attended the service of inauguration of Ralph Hall Ferris as the Iowa Professor of New Testament Literature and Interpretation at eight o'clock (Appendix M).

THURSDAY, 11 NOVEMBER.

Morning Session.

The moderator called the Convention to order at nine-thirty o'clock.

The Rev. T. O. Douglass (Director) opened the session with prayer.

It was voted that the Convention recommend to the State Associations and to the Seminary an early arrangement whereby the Seminary may co-operate through its correspondence courses with the former in the care of their licentiates.

On recommendation of the nominating committee, Professor Ferris (Faculty), the Rev. Robert J. Locke (Iowa) and

the Rev. O. C. Helming (Director) were appointed a committee on permanent records of the Convention.

The Convention took a recess until ten-thirty o'clock.

The report of the committee on the triennial report of the Board of Directors was presented by the Rev. George E. Merrill (Minnesota) and received by the Convention (Appendix N).

The report of the committee on the nomination of directors was presented by John R. Montgomery, Esq. (Director), and received by the Convention (Appendix O).

The Convention proceeded to ballot for directors.

It was voted that the secretary of the Convention be instructed to cast the vote of the Convention for the directors as reported by the committee.

The Rev. J. C. Chandler was invited to sit as an honorary member of the Convention.

President Davis (Faculty) took part in the discussion of the report of the committee on the triennial report of the Board of Directors.

It was voted that the committee proceed to the consideration of the recommendations of this report *seriatim*.

Recommendation 1, "that the first effort of the Board be directed to securing pledges for the anticipated deficit of \$4,000.00 recurring annually for the next three years" was adopted.

Recommendation 2, "that immediate steps be taken toward securing an associate professor in each of two departments, pedagogy and practical theology," was adopted.

Recommendation 3, "that extension work according to the plan presented by the President be prosecuted as broadly and rapidly as the increase of funds and staff of the Seminary will permit" was adopted.

Recommendation 4, "that the matter of Library reconstruc-

tion have further consideration with the entertainment of plans looking to the complete modernization of the plant," was adopted.

Recommendation 5, "that for all these things straight forward personal appeal be made to the churches" was adopted.

Recommendation 6, "that the Convention appoint a committee, consisting of one person, preferably a layman, from each of the states entitled to representation in this Convention to act severally and as a committee in advice and co-operation with the Directors in carrying out the recommendations made to them," was adopted.

On the motion of the Rev. Q. L. Dowd (Illinois) it was voted that a standing committee of three be appointed to consider the proposed extension courses of the Seminary and to confer with the proper representatives of the various state conferences of its constituency and with the committee of the National Council having this matter in hand and with other bodies conducting correspondence courses for licentiates with a view to co-ordinating and unifying this work in a way to best serve the churches of its constituency. It is hoped that this standing committee will co-operate with correspondence work the Seminary shall set in operation and report the findings of the committee's investigation to the next Triennial Convention.

On recommendation of the nominating committee, the Rev. E. T. Farrill (Wisconsin) was elected vice-moderator to act in the absence of the moderator.

The Convention took a recess until two o'clock.

Afternoon Session.

The vice-moderator called the Convention to order at two o'clock.

On recommendation of the business committee the Conven-

tion took a recess until two-thirty o'clock or until such time as some one should present business for the Convention.

At two-thirty o'clock the Convention proceeded to the first order of business under the general theme, *The Churches and the Seminary*, to wit, (a) Present Outlook for Pastoral Supply and What the Seminary can do to cultivate the Field.

The Hon. T. C. McMillan (Illinois) was granted the privilege of speaking for two minutes.

Discussion of the theme was opened by Professor Ferris (Faculty) (Appendix P), and the Rev. T. O. Douglass (Director) (Appendix Q). The Rev. F. N. White (Director), the Rev. A. R. Thain (Illinois), the Rev. D. B. Perry (Nebraska), and the Rev. J. Percival Huget (Illinois) took part in the discussion.

On recommendation of the nominating committee, the Rev. Q. L. Dowd (Illinois), the Rev. H. M. Jones (Minnesota), and the Rev. Archibald Hadden (Director) were elected a standing committee on the Seminary extension work.

On recommendation of the nominating committee, A. L. Fanning, Esq., *chairman*, of Evanston, Ill., D. M. Evans, Esq., of Hampton, Iowa, Judge Henry Dungan, of Hastings, Neb., the Hon. J. M. Whitehead, of Janesville, Wis., E. K. Warren, Esq., of Three Oaks, Mich., the Hon. D. P. Jones, of Minneapolis, Minn., John R. Jones, Esq., of Hankinson, N. D., C. L. Hyde, Esq., of Pierre, S. D., the Rev. H. Samuel Fritsch, of Billings, Mont., the Rev. F. L. Moore, of Cheyenne, Wyo., W. E. Sweet, Esq., of Denver, Colo., the Rev. T. H. Harper, of Oklahoma, Okla., the Rev. Wilson J. Marsh, of Albuquerque, N. M., Professor A. M. Wilcox, of Lawrence, Kan., the Rev. Alexander Lewis, of Kansas City, Mo., and the Rev. H. T. Sell, of Fort Wayne, Ind., were elected a standing committee to co-operate with the directors in putting the recommendations of the Convention into effect.

(b) Discussion of the Apportionment Plan and Its Influence upon the Financial Support of the Seminary by the Churches was opened by the Rev. A. N. Hitchcock by invitation (Appendix R). The Rev. Charles L. Morgan (Illinois), the Rev. Q. L. Dowd (Illinois), the Rev. Archibald Hadden (Director), Judge F. J. Lamb (Wisconsin), David Fales, Esq., (Director), the Rev. M. J. Norton (Michigan), the Rev. G. G. Atkins (Director), the Rev. A. R. Thain (Illinois), and President Davis (Faculty) took part in the discussion.

On the recommendation of the business committee, it was voted to arrest discussion at four-twenty o'clock and proceed to other business.

(c) Discussion of the Culture of the Spiritual Life of the Christian People and How the Seminary Can Aid It, was opened by the Rev. J. Percival Huget (Illinois) (Appendix S). The Rev. W. T. McElveen (Director) and the Rev. A. J. Sullens (Illinois) took part in the discussion.

It was voted that the remainder of the time for discussion be given to the Seminary. Accordingly President Davis (Faculty) and Professor Taylor (Faculty) spoke with reference to the work of spiritual culture in the Seminary.

On recommendation of the business committee, the matter of printing the papers submitted to that committee was referred to the executive committee of the Board of Directors.

On recommendation of the committee on permanent records, the committee was directed to take charge of the records of the Convention and put them in proper form for preservation.

A communication from the Board of Directors relative to raising an additional endowment for the Seminary of \$500,000 in the next five years and \$100,000 of this within the next year as a testimonial to Professor Scott was presented by John R. Montgomery, Esq. (Director), and adopted by the Convention (Appendix T).

President Davis (Faculty) presented the request of the Board of Directors that the members of the Convention assemble in Fisk Hall at seven forty-five o'clock and attend in a body the service of inauguration of the President.

It was voted that the Board of Directors and the Faculty of the Chicago Theological Seminary be requested to take steps for the calling of a mid-West Congregational Congress at such time as may seem to them wise.

It was voted to adjourn *sine die* at the close of the service of inauguration.

The Convention took a recess until eight o'clock.

Evening Session.

At eight o'clock the Convention attended the service of inauguration of Ozora Stearns Davis as President of the Corporation and Professor of Practical Theology (Appendix U).

At the close of the service the Convention adjourned *sine die*.

APPENDIX A.

CALL OF CONVENTION.

11 OCTOBER, 1909.

FATHERS AND BRETHREN:

The Constitution of the Chicago Theological Seminary provides in its third article for the election of the Board of Directors in the following words:

"The Board of Directors shall hereafter be elected by a Convention of Congregational Ministers and Churches. At their first meeting after a charter has been obtained, they shall divide themselves into two equal classes, one of which shall serve for three years, and the other for six years, or till their successors are elected. In the year 1858, and every third year thereafter, it shall be the duty of the Board of Directors to call a Convention for the purpose of electing Directors in the place of those whose term of office is about to expire, and for the purpose of transacting such other business as the interests of the Seminary may require. This Board shall consist of twenty-four members, the distribution of whom among the several States or Territories shall be determined by each Triennial Convention, on the report of a committee to be chosen by the Convention. This committee shall also be charged with the duty of nominating to the Convention suitable persons to fill the vacancies in the Board of Directors."

The Constitution further provides for this Triennial Convention in the following words:

"The Convention provided for in the foregoing section shall assemble in the City of Chicago, or its vicinity. In order to keep the Seminary in vital union with its constituency, the Directors, in calling such a Convention, shall invite the State Associations of the Congregational churches of

Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana, New Mexico and Oklahoma to appoint delegates to represent the Churches of such State Associations. Each such State Association shall be entitled to one delegate and to one additional delegate for every fifteen hundred church members. These Associations shall be asked to provide for the traveling expenses of the delegates, who are expected to report back to the bodies by which they were elected, the condition of the Seminary. This Convention shall consist of those thus invited, also of the Board of Directors and the Faculty. They shall assemble at the time and place mentioned in the call. This Convention, guided by the Charter and Constitution of this Seminary, shall judge of the qualifications of its members; and shall preserve, in suitable form, full minutes of its doings, which shall be kept by the Secretary of the Board of Directors."

In accordance with these provisions of the Constitution, the Board of Directors of the Chicago Theological Seminary hereby call a Convention of Congregational Ministers and Churches to assemble in Carpenter Memorial Chapel, 40 North Ashland Boulevard, in the City of Chicago, on the morning of Wednesday, the tenth day of November, in the year of our Lord One Thousand Nine Hundred and Nine, at ten o'clock, and invite the State Associations of the Congregational Churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana, New Mexico and Oklahoma to appoint delegates to this Eighteenth Triennial Convention. The Board of Directors will make provision for the entertainment of the delegates to the Convention, from the evening of Tuesday, the ninth day of November, to the morning of Friday, the twelfth day of November.

The Convention is called for the purpose of transacting the following business:

(1) The reception of the triennial report of the Board of Directors;

(2) The election of twelve Directors for a term of six years;

(3) The election of four Directors for a term of three years to fill vacancies; and

(4) Such other business as the interests of the Seminary may require.

Desiring that the Convention be of the largest service to the churches of these States, the Board of Directors will arrange a program for the discussion of vital themes in the Convention. Among these are suggested:

(1) The consideration of the general subject of Theological Education in its bearing on (a) the adjustment of the theological curriculum to present needs; (b) the education of Congregational ministers without collegiate or seminary training through a system of extension courses; (c) the pastoral supply; and (d) the Congregational and State colleges or universities; and

(2) The consideration of the relation of the Seminary to the Churches in respect to (a) the uniformity of Congregational polity in the local and State Associations of its constituency; (b) the apportionment plan of Congregational benevolences; and (c) the general culture of the spiritual life of the Christian people.

The Board of Directors also request the honor of the presence of the Convention at the inauguration of the Reverend Ralph Hall Ferris, M. A., B. D., as Iowa Professor of New Testament Literature and Interpretation, in Carpenter Memorial Chapel, on the evening of Wednesday, the tenth day of November, at eight o'clock, and at the inauguration of

the Reverend Ozora Stearns Davis, Ph. D., D. D., as President of the Corporation and Professor of Practical Theology, in Carpenter Memorial Chapel, on the evening of Thursday, the eleventh day of November, at eight o'clock.

Done by order of the Board of Directors.

JOHN R. MONTGOMERY, Secretary.

APPENDIX B.

ROLL

Of the Eighteenth Triennial Convention of the Chicago Theological Seminary, containing a list of the State Associations of Congregation Churches which the Board of Directors invite to appoint delegates thereto, including the number of Delegates which each of them is entitled to appoint, and giving a roster of the Board of Directors and Faculty, who, with the Delegates, constitute it.

STATE ASSOCIATIONS
and Number of Delegates.

Colorado	8
Illinois	38
Indiana	4
Iowa	26
Kansas	12
Michigan	23
Minnesota	16
Missouri	8
Montana	2
Nebraska	13
New Mexico	1
North Dakota	5
Oklahoma	3
South Dakota	7
Wisconsin	19
Wyoming	2

BOARD OF DIRECTORS.

Term of Office Expires in 1909.

The Reverend G. Glen Atkins, D. D.

Charles H. Blatchford, Esq.

The Reverend Truman O. Douglass, D. D.
David Fales, Esq.
Henry H. Hilton, Esq.
The Reverend William T. McElveen, Ph. D.
The Reverend Charles S. Mills, D. D.
Lyndan A. Smith, Esq.
The Reverend E. H. Stickney.
The Reverend W. H. Thrall.
The Reverend Henry H. Walker, D. D.
The Reverend Edward M. Williams, D. D.

Term of Office Expires in 1912.

The Reverend Lucius O. Baird.
*The Reverend John Faville, D. D.
The Reverend Archibald Hadden, D. D.
The Reverend Francis L. Hayes, D. D.
*The Reverend Oscar C. Helming, M. A.
*Elliott S. Miller, Esq.
John R. Montgomery, Esq.
B. P. Mossman, Esq.
*Clarence S. Pellet, Esq.
The Reverend Frank N. White, D. D.
*The Reverend Benjamin S. Winchester, B. D.

FACULTY.

President Davis.
Professor Taylor.
Professor Harper.
Professor Beckwith.
Professor Ferris.

*Occupying vacancies to be filled by the Triennial Convention.

APPENDIX C.

PROPOSED PROGRAM OF BUSINESS.

WEDNESDAY, 10 NOVEMBER.

Morning Session: 10 A. M. to 12 M.

ORGANIZATION AND BUSINESS.

1. Temporary organization of the Convention.
2. Roll-call of the State Associations, Directors and Faculty.
3. Prayer by the moderator *pro tempore*.
4. Report of the Triennial Convention Committee.
5. Appointment of Committees on (a) Permanent Organization, (b) Credentials of Delegates, and (c) Business.
6. Triennial Report of the Board of Directors presented by President Davis.
7. Appointment of Committees on (a) Triennial Report of the Board of Directors, (b) Appointment and Nomination of Directors, and (c) a Memorial to Professor Scott.
8. Report of Committees on (a) Permanent Organization, (b) Business, (c) Credentials of Delegates.

12 M. to 12:30 P. M.

Devotional Service under the direction of H. Augustine Smith.

Recess: 12:30 to 2:00 p. m.

Afternoon Session: 2 to 4:30 P. M.

1. Report of Committee on Memorial to Professor Scott.
2. Miscellaneous Business.

Theme: THEOLOGICAL EDUCATION.

2:30 Readjustment of the Theological Curriculum to Present Needs. Discussion opened by Professor Harper and the Rev. B. S. Winchester.

3:10 What Shall the Seminary do in the Way of Exten-

sion Courses? Discussion opened by President Davis and the Rev. Frank G. Ward.

3:50 Recent Changes in Polity and Their Influence upon the Seminary's Relation to the Churches. Discussion opened by the Rev. William E. Barton.

4:30 Recess.

Evening Session: 8 to 9:30 P. M.

Inauguration of Ralph Hall Ferris as the Iowa Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary.

Charge by the Rev. Francis Brown, D. D., LL. D., President of the Union Theological Seminary.

Inaugural Address: The Resurrection in the New Testament.

THURSDAY, 11 NOVEMBER.

Morning Session: 9:30 A. M. to 12 M.

1. Prayer.
2. Appointment of Committee on Permanent Records of the Convention.
3. Report of Committee on Appointment and Nomination of Directors.
4. Election of Directors.
5. Report of Committee on Triennial Report of the Board of Directors.
6. Recommendations to the Board of Directors.
7. Miscellaneous Business.

12 M. to 12:30 P. M.

Devotional Service under the direction of H. Augustine Smith.

Recess: 12:30 to 2 p. m.

Afternoon Session: 2 to 4:30 P. M.

Theme: THE CHURCHES AND THE SEMINARY.

2 to 2:30. Miscellaneous business.

2:30 Present Outlook for Pastoral Supply and What the Seminary can do to Cultivate the Field. Discussion opened by Professor Ferris and the Rev. T. O. Douglass.

3:10 The Apportionment Plan and Its Influence upon the Financial Support of the Seminary by the Churches. Discussion opened by the Rev. A. N. Hitchcock.

3:50 The Culture of the Spiritual Life of the Christian People and How the Seminary Can Aid It. Discussion opened by the Rev. J. Percival Huget.

4:30 Recess.

Reception to the Convention.

The Congregational Training School for Women will be at home to the delegates and friends at their new home, the gift of Dr. D. K. Pearsons, on South Ashland Boulevard, No. 315, near Van Buren Street.

Evening Session: 8 to 9:30 P. M.

Inauguration of Ozora Stearns Davis as the President of the Corporation and Professor of Practical Theology.

Charge by the Rev. William A. Bartlett, D. D., Pastor of the First Congregational Church of Chicago.

Inaugural Address: The Selection and Training of Religious Leaders.

Remaining Business and Adjournment.

APPENDIX D.

**REPORT OF THE BOARD OF DIRECTORS OF
THE CHICAGO THEOLOGICAL SEMINARY**

TO THE EIGHTEENTH TRIENNIAL CONVENTION HELD IN CHICAGO
NOVEMBER 10TH, 1909.

TO THE TRIENNIAL CONVENTION OF 1909:

The report of the Board of Directors to the last Triennial Convention closed with the announcement that the resignation of Dr. George as President of the Seminary had been accepted to take effect on August 1st, 1906. With deep regret the Directors parted with Dr. George and turned to the difficult task of filling his place.

A special meeting of the Board of Directors was called for December 19th, 1906, and a resolution was adopted, electing Professor Graham Taylor President of the Seminary and appointing a committee to urge upon him as strongly as possible the acceptance of the office. After a full conference, he replied declining to accept permanently on account of responsibilities elsewhere, but offering in loyalty to the Seminary such service as he might be able to render and stating that the acting presidency would be the most he could do. Thereupon he was unanimously elected by the Board Acting President of the Seminary.

Considerable progress was made in caring for the resources already at hand, overhauling the accounting system, adjusting internal relations, amending the Constitution, and in various details perfecting the organization of the Seminary in both its business and its teaching functions.

In May, 1908, the Seminary celebrated with appropriate exercises the fiftieth anniversary of its opening for the reception of students.

At the close of the academic year of 1908, the Acting Presi-

dent, owing to the pressure of other duties, declined longer to fill the office, and at the annual meeting in May of that year the Board appointed a committee to nominate a man for the presidency.

The Seminary at this time was in a situation of peculiar financial difficulty, its income from its endowment being insufficient to provide for the current expenses even on the modest basis on which it was then running and with the practice of the utmost economy. To increase the annual deficit by adding the salary of the President appeared to be a policy of doubtful wisdom.

Nevertheless, at a special meeting of the Board, held on December 15th, 1908, by unanimous vote the Reverend Ozora S. Davis was elected to the presidency and to the chair of practical theology.

In a brief but thorough investigation, Dr. Davis formed an accurate estimate of the situation and expressed his willingness to accept the call when the Board should have complied with two conditions, namely, the raising of \$21,900.00 accumulated deficit and the provision for his salary for a period of three years. As he concisely expressed it, these were not his conditions. They were necessarily imposed by the situation.

The Board thereupon voted to raise \$40,000.00 for the purpose of meeting these conditions. A Ways and Means Committee was appointed. It comprised a few of the directors, Professor Scott of the Faculty and Mr. E. H. Pitkin, Dr. Noble and others not connected with the Board. A thorough canvass was undertaken. The various members of the Faculty contributed amounts exceedingly large in proportion to their means and obtained other amounts from their friends. Professor Scott bore the chief responsibility of the entire work, raising by his own personal solicitation a very large portion of the sum total. With extraordinary enthusiasm and unanim-

ity, the friends of the Seminary responded to the demands of the occasion and sent in their subscriptions, large or small as the case might be, with the utmost enthusiasm and good will.

Especial haste was required in raising the requisite amount in order that Dr. Davis might be able to give his church early notice of his leaving and that he might undertake his new duties before the close of the Seminary's academic year. This was duly accomplished and on April 15th last he assumed the office of President.

He had barely begun the work of his office when a dreadful accident took from us the man who, of all those connected with the Seminary, was best fitted to assist him. In the death of Professor Hugh M. Scott, the city, the denomination and a wide circle of friends everywhere suffered a profound loss. To the Seminary the loss of Professor Scott came at a moment when he had crowned a long period of service with a splendid success in raising funds which made possible the coming of a new president. Yet the loss was the more severe because it deprived both President Davis and the Seminary of the further service which Professor Scott would have rejoiced to render.

The annual meeting of 1909, held on the 12th of May, was surprised by the announcement from the lips of Dr. Savage of an offer from Dr. Daniel K. Pearsons of the sum of \$100,000 in cash to establish a fund in memory of Mrs. Pearsons. This welcome addition to the funds of the corporation has given a temporary relief from the pressing needs of the moment, but a survey of the situation shows the necessity for further endowment.

FINANCIAL.

The budget adopted by the annual meeting of the Board this year contemplated the necessity for the expenditure of \$9,000.00 more than the estimated income, and this only to

keep the Seminary in a fair state of efficiency. It does not contemplate the extensions required in order to afford the students the advantages which other seminaries give and which are necessary for the thorough education of students for the ministry. It is the opinion of your Board of Directors that all moneys should be carefully and wisely spent, but that every possible facility should be afforded the students for such education as will fit them for the most efficient work. The annual reports of the treasurer of the corporation will show the exact state of the finances. They may be roughly stated as follows:

The assets of the Seminary from which an income is to be derived, after deducting mortgage indebtedness, aggregate about three-quarters of a million dollars of which about \$50,000.00 is unproductive. The annual income is somewhat less than 5 per cent on \$700,000.00. The estimated income and expense for the current year may be stated approximately as follows:

For instruction, library and scholarship	\$32,000.00
For operation and maintenance of Seminary build- ings (less charges for care of rooms, etc.)	5,000.00
General expenses	5,000.00
	\$42,000.00
Net income	33,000.00

For the balance\$ 9,000.00
the Seminary looks to the regular donations of the churches of its constituency. During the current year and two years to come, this will be reduced by the amount of the President's salary, for which provision was made before his coming. The expense of the new lines of work made possible by his coming will more than offset this reduction. It is safe to say that the Seminary will need to depend upon the churches of its

constituency to furnish at least \$9,000.00 annually, or to raise an additional endowment which will furnish an equivalent sum annually.

There is a distinct advantage to the Seminary in the fact of its relationship to the churches in respect to its financial support. If the free choice were given an institution either to depend wholly upon the income from endowment funds, or to depend upon such income only in part and to look to the gifts of living donors for the balance necessary to its support, the Seminary would without hesitation choose the latter. This support by annual gifts from churches and individuals is the living endowment of the Seminary, which represents not only so much money but so much interest, sympathy and love. The Seminary has not gone to the churches with well-defined needs in any instance and been turned empty away. There ought to be the closest of relationship between the churches and the Seminary, and this must be established and maintained very largely through the cultivation of personal relations between representatives of the Seminary and the churches, particularly as they assemble in their annual meetings. In what will be said concerning the curriculum and the advance work of the Seminary, there will be defined certain concrete needs which call for immediate support.

The Triennial Convention will be asked to consider the bearing of the apportionment plan upon the income of the Seminary derived from the churches. If the Seminary is to secure a place in the list of benevolences from the churches, it must adjust its claim to the claims of the various societies involved in the apportionment plan. The Seminary must promote the apportionment plan in every way, and yet its own claim upon the benevolence of the churches must be kept before the constituency, and the field must be still more widely extended. There will be an opportunity on Thursday after-

noon for a discussion of this question, as will be seen from the printed program.

FACULTY AND CURRICULUM.

The heart of the Seminary problem is personal. More important than buildings, endowment or library is the company of teachers associated in the Faculty and in the Board of Instruction. Inspirational and masterful professors bring students to them. The most serious problem to engage the Triennial Convention is the support of the plan designed to increase the efficiency of the Faculty. The purpose of the Seminary is to train men who shall serve the churches efficiently; this is the ruling principle whereby the curriculum is modified, and according to this principle new departments must be added and the relative proportion of time assigned to the different subjects already taught.

Every effort is being made to fill the chair of church history, left vacant by the death of Professor Hugh M. Scott, with a man who shall give strength to the teaching force of the Seminary.

The second vitally important step is the securing of a thoroughly furnished teacher in the department of religious education and pedagogy. This should be made a full professorship, and a man trained in the most recent methods of research and thoroughly furnished to give men practical instruction in the educational side of their ministry should be secured for this position. This involves the salary and rank of a full professor within a short time and at least \$2,500.00 at the beginning of the appointment.

The practical department cannot be cared for adequately under the present arrangement. The President of the Seminary cannot possibly attend to the administration of the institution, meet and counsel with the student body, represent the Seminary on the field, and teach the range of subjects in-

volved in the practical department. Dr. Frank W. Gunsaulus again offers to give the Seminary his invaluable service for a period, and without this it is impossible to see how the department could be maintained. Assistance should be given in the practical department by another year.

These are the immediate steps before the Seminary in the matter of its Faculty. The additional expense involved may be stated generally as follows:

Associate Professor of Pedagogy	\$2,500.00
Associate Professor in the Practical Department....	2,500.00
Extension work	1,000.00
Library	1,000.00
	\$8,000.00

THE SUPPLY OF STUDENTS.

While much has been said, and probably truly, regarding the decreased supply of candidates for the ministry, there are many signs that this condition will soon be changed. The Seminary, however, must engage in a vigorous movement to bring the claim of the Christian ministry before parents, churches, and academy and college students. The Seminary has published its appeals and statements, endeavoring to get them into the hands of young people who might be looking forward to Christian work. This ought to be still further increased, and at least one vigorously worded appeal put out by the publication department of the Seminary each year.

The President has already come into close relationships to many of the colleges of our constituency. From our smaller colleges have come the larger number of men into the ministry in the past. The rapid and healthy growth of the state university defines a new source of supply, into close relationship with which the Seminary has not yet come as it ought to do. The great universities of the states in our constituency

are the centers of educational interest in the present development of our system of education. The members of the Triennial Convention who can in any way aid in bringing the Seminary to the attention of the student body in these institutions can render vital service by doing so. Much time and care is involved in following by correspondence young men in the colleges and universities who may be looking forward to the ministry. The Seminary is attempting to discharge this service through the office.

The Board of Directors appeal to the members of the Triennial Convention, particularly to all pastors, to bring the claim of the ministry before the churches, especially laying emphasis upon the influence of the home in determining the choices of boys and young men. If ministers would choose from their most promising boys one or two whom they would have in mind especially for such a future life-work; if annually a sermon could be preached on the Christian ministry as a life-work; if in parish visitation parents who have promising children could be talked with by the pastor concerning the ministry as the field of service for the child, in process of time the tide would be turned again toward the ministry. The Board of Directors feel keenly that the home, the church and the college must unite with the Seminary in its endeavor to furnish the ranks of the ministry in the coming generation.

THE LIBRARY AND ITS EQUIPMENT.

The Board of Directors desire to bring to the Triennial Convention a brief statement regarding the library. By the generosity of the donor the Hammond Library building was constructed, and the collections of the Seminary are housed here. The conception of a library has essentially changed since this building was erected. Work-rooms and particularly seminar rooms were not then considered as necessary as they are today. If the seminar system is to be used more exten-

sively in the instruction of the Seminary, department rooms are absolutely necessary; also a reading and work room, adequately lighted, would be of the greatest immediate use to the students. We also need for the purchase of new books and periodicals double the annual budget. In comparison with the sums expended by other seminaries upon their library, the amount appropriated by Chicago Seminary is very small. The Board of Directors urge the members of the Triennial Convention to visit the library in person, particularly the upper floor, that the importance of this statement may be fully justified.

STUDENT LIFE.

The student life in Chicago Seminary is under certain distinct disadvantages at present, so far as its cultivation and value to the individual is concerned. The men are obliged to live in the restaurants in the neighborhood. There is no opportunity for the cultivation of fellowship in the familiar meeting about a common table, and there has been no common room in the Seminary for the use of the students. One of the most serious criticisms against the Seminary during the past three years has been the lack of stimulating student comradeship. The life of the Seminary student is particularly open to temptation in the way of formalism and lack of reality in religious life. It is the time of research and investigation, and the warm currents of the spiritual life are often frozen. The Board of Directors has sanctioned the opening of the parlor of Fisk Hall as a center of student life and is fostering in every way the spirit of fellowship among the students.

SEMINARY EXTENSION.

The Seminary has not touched, except in a superficial way, the wider areas to which it is called to minister. Popular education by correspondence and institutes is everywhere prev-

alent. The state universities are in the field. It is impossible in this report to outline the plans for extension work by the Seminary. This will be made a special order of discussion at the afternoon session on Wednesday. The Board of Directors urge the most serious attention of the Convention to this discussion.

This Board is deeply impressed with the magnitude of the Seminary's work. To be a center of theological learning is no trifling matter in these days of advancing thought and changing conditions. To train men not only in scholarship but in practical efficiency is no light task. To draw men in and inspire them with a love for the ministerial service is of itself a great work. To reach far out to those who have no opportunity to come within these halls involves serious and painstaking effort.

To do all of these things, to do them well, to do them in a larger way, ministering to people of various lands and tongues, and occupying the great field from which the delegates to this Convention come, is a purpose which appeals profoundly to this Board of Directors.

We believe this work, already well begun, should be pushed with all possible vigor, and we bespeak a continuance of the cordial and generous support which the Seminary has always enjoyed throughout its constituency.

Dated Nov. 10th, 1909.

Respectfully submitted,

THE BOARD OF DIRECTORS OF THE CHICAGO
THEOLOGICAL SEMINARY,

By Ozora S. Davis, President.

APPENDIX E.
MEMBERSHIP OF CONVENTION.

I. DELEGATES.

Colorado—

The Reverend Victor F. Brown, Longmont.

Illinois—

The Reverend B. F. Aldrich, Chicago.

The Reverend H. H. Appelman, Marseilles.

The Reverend J. Webster Bailey, Ottawa.

The Reverend W. E. Barton, Oak Park.

The Reverend Quincy L. Dowd, Roscoe.

The Reverend D. F. Fox, Chicago.

The Reverend Simeon Gilbert, Chicago.

The Reverend Frank B. Hines, Albion.

The Reverend John A. Holmes, Champaign.

The Reverend J. Percival Huget, Galesburg.

The Honorable T. C. McMillan, La Grange.

The Reverend C. L. Morgan, Elgin.

The Reverend George Peebles, Naperville.

P. F. Pettibone, Esq., Chicago.

The Reverend O. A. Petty, Aurora.

The Reverend H. S. Roblee, Sycamore.

The Reverend G. S. F. Savage, Chicago.

The Reverend P. M. Snyder, Rockford.

The Reverend H. W. Stiles, Dundee.

The Reverend C. K. Stockwell, Bloomington.

The Reverend A. R. Thain, Canton.

G. M. Vial, Esq., La Grange.

The Reverend J. W. Welsh, Princeton.

The Reverend W. W. Willard, Aurora.

The Reverend George Williams, Bowen.

Indiana—

The Reverend Arthur J. Sullens, Gary.

Iowa—

- The Reverend Vinton Lee, Onawa.
- The Reverend R. J. Locke, Ottumwa.
- The Reverend A. R. Rice, Waverly.

Michigan—

- The Reverend Fred R. Bush, Middleville.
- The Reverend M. J. Norton, Three Oaks.
- The Reverend Frank G. Ward, Lansing.

Minnesota—

- The Reverend Howard M. Jones, Minneapolis.
- J. M. McBride, Esq., Minneapolis.
- The Reverend Geo. R. Merrill, Minneapolis.

Missouri—

- The Reverend J. B. Silcox, Kansas City.

Nebraska—

- The Reverend Y. Inouye, Omaha.
- The Reverend D. B. Perry, Crete.

South Dakota—

- The Reverend L. E. Camfield, Academy.
- The Reverend F. W. Long, Tabor, Iowa.

Wisconsin—

- J. B. Brown, Esq., Oshkosh.
- The Reverend A. J. Buxton, Racine.
- The Reverend H. W. Carter, Beloit.
- The Reverend J. G. Chynoweth, Racine.
- The Reverend E. T. Farrill, Kenosha.
- The Reverend Philo Hitchcock, Red Granite.
- Judge F. J. Lamb, Madison.
- The Reverend H. A. Miner, Madison.
- S. S. Olds, Esq., Madison.
- The Honorable J. M. Whitehead, Janesville.
- The Reverend T. A. Williams, Delavan.
- The Reverend John M. Wilson, Lake Geneva.

II. BOARD OF DIRECTORS.

The Reverend G. Glen Atkins, D. D.
Charles H. Blatchford, Esq.
The Reverend Truman O. Douglass, D. D.
David Fales, Esq.
The Reverend William T. McElveen, Ph. D.
The Reverend E. H. Stickney.
The Reverend W. H. Thrall, D. D.
The Reverend Henry H. Walker, D. D.
The Reverend Edward M. Williams, D. D.
The Reverend Archibald Hadden, D. D.
The Reverend Francis L. Hayes, D. D.
The Reverend Oscar C. Helming, M. A.
Elliott S. Miller, Esq.
John R. Montgomery, Esq.
The Reverend Frank N. White, D. D.
The Reverend Benjamin S. Winchester.

III. FACULTY.

President Davis.
Professor Taylor.
Professor Harper.
Professor Beckwith.
Professor Ferris.

IV. HONORARY MEMBERS.

The Reverend David Beaton, Chicago, Illinois.
The Reverend Charles Caverno, Lombard, Illinois.
The Reverend Joseph H. Chandler, Chicago, Illinois.
The Reverend Edward D. Eaton, Beloit, Wisconsin.
Professor Jernberg, Danish-Norwegian Institute.
Professor Risberg, Swedish Institute.

V. CORRESPONDING MEMBERS.

Professor Blanchard, Seminary.
The Reverend William Crawford, Mazomanie, Wisconsin.

Professor Eversz, German Institute.

Professor Grauer, Danish-Norwegian Institute.

The Reverend Ezra C. Knapp, Seminary.

Professor Oberhaus, German Institute.

Professor Peterson, Swedish Institute.

The Reverend B. W. Robinson, Seminary.

H. Augustine Smith, Esq., Seminary.

The Reverend G. B. Wilcox, Seminary.

APPENDIX F.

MEMORIAL TO PROFESSOR SCOTT.

The delegates to the Eighteenth Triennial Convention of Chicago Theological Seminary desire to place on record their sense of irrevocable loss in the tragic removal by death of Professor Hugh McDonald Scott, April 29, 1909.

On such an occasion as this, when all wisdom and experience are needed for our inspiration and guidance, we realize in a peculiar manner the depth of our bereavement. Professor Scott was our leader, with a full equipment of learning, culture and scholarship, of Christian affection and of practical acquaintance with men and affairs. He was also among us as one who served in deepest humility and largest efficiency. Each one of us loved him and enjoyed a personal friendship with him, for all friends of the Seminary were personal friends of Dr. Scott. Therefore we not only sustain a corporate loss, but each one sorrows for a personal friend.

We wish to express our deepest sympathy to our new President, Dr. Ozora Stearns Davis, to the directors of the Seminary and to all the members of the board of instruction, and for the family of our beloved professor.

In the presence of such an event we can do nothing but fall back on our trust in the overruling providence of God and go bravely forward, believing that the Seminary which Professor Scott served so faithfully for twenty-five years will continue to prosper, and that his memory and spirit will be with us and lead us to emulate him in every worthy endeavor.

T. O. DOUGLASS,

H. A. BUSHNELL,

E. T. HARPER.

APPENDIX G.

READJUSTMENT OF THE THEOLOGICAL CURRICULUM TO PRESENT NEEDS.

BY THE REV. B. S. WINCHESTER, D. D.
*Winnetka, Illinois.**

I take it that no apology is necessary for bringing forward the discussion of such a topic in such a body as this. It should be always assumed that an educational institution is something which is alive; and, therefore, that it shares with all living organisms the necessity of constant adjustment to an ever-changing environment.

What I have to say, then, is in no sense a word of hostile or even adverse criticism against the institution which we all love. Still less is it my purpose merely to echo what has been so loudly and frequently said of late regarding the failure of the Christian church in general and of theological education in particular. I do not even admit for the present that we are "under fire." I prefer to think, as President Woodrow Wilson is reported recently to have said, that we are "on fire." Let us remember that everything today is being criticised, especially everything in the field of education from the public school to the university; that this criticism is a sign not of hostility but of idealism, and it is only natural and right that we too, with all the others, should be considering how we can possibly improve ourselves.

I am to speak, then, not as a representative of the Board of Directors with some special scheme to urge; nor as one of the alumni of the Seminary to sigh for "good old days"; nor as a representative of the churches or the pastors to try to throw upon this body the responsibility for a measure of failure. I am here simply as a member of this company, the

* Since removed to Boston, Mass.

family circle of this Seminary, to share with you in the consideration of these vital features of our institution.

I would like to call your attention to two things which seem to me to be characteristic of the present trend of all our life and, therefore, of our education; the movement toward specialization, and the movement toward harmonization.

I. THE MOVEMENT TOWARD SPECIALIZATION¹

It is a perfectly patent fact that such a movement is felt in every department of life. The carpenter's trade today is no longer what it once was. A generation ago, when a man wished to build a house, he engaged a carpenter and joiner to do the work, and that one man, with perhaps others of his kind, did all that work of building. Today a dozen or more distinct trades are represented in the building of a house, and each trade has its union, the theory of which is not only to secure adequate recognition of rights, but also to secure expertness of service. The same thing is true of most of the professions. There are comparatively few men today who devote themselves to general practice in medicine or in law. We have on the contrary firms established in which different sorts of expert ability are represented. There is supposed to result from this method a far higher degree of concentration and efficiency than under the old system.

All this has its parallel in the world of scholarship and education. The investigator has to a large extent displaced the man of broad, but general, culture. Every department of knowledge has its expert, who has trained himself to study with the utmost precision, over a limited field to be sure, all the facts accessible.

Now I would like to submit that this movement toward specialization has hardly reached as yet either the churches or the theological seminaries. It is true that the various branches of theological knowledge are differentiated from each other,

but the differentiation is, in my judgment, still too largely traditional, too little related to the actual conditions as we find them in the world about us. But, leaving the seminaries for a moment, what of the churches? Is it not true that the minister is still in most cases a general practitioner? So much so that most of us are inclined to commiserate a man who is trying to specialize in the ministry because he is, forsooth, an assistant pastor, an underling, and we hope for him, we say, that "he will one day have a church of his own."

Now in my opinion church work suffers more today from this cause than from any other; this almost total lack of specialization in its ministry in an age when everything else is specialized. We expect of ministers that they shall preach well, teach well, render efficiently the most delicate kind of pastoral assistance, and be vigorous organizers and administrators; we bring them into unfair contrast with expert service elsewhere along all these lines; and it is no discredit to the ministers to say that they simply cannot stand up under that comparison. We must have *more* ministers; we certainly *shall* have more ministers, as soon as we give our young people to understand that in the church they shall find a place at last where they may use to the utmost of their power and devotion the *special* talent with which God has endowed them. This, my friends, is the meaning of the oft-lamented exodus of some of our best youth into Y. M. C. A. work, social settlements, charity organization societies, and similar fields where the value of specialized service is recognized and training provided for it.

Now what bearing has this upon the curriculum of the Seminary? Simply this. If we are to have such specialized training in our churches, our young men must be trained for it. Already there is demand for the trained religious teacher; a man who shall stand in the community upon a co-ordinate footing with the preacher. Our Seminary recognizes this de-

mand when it pleads, through its President, for endowment or some fund to establish a chair of religious pedagogy. This plea ought to be heard and heeded *at once*.

But this is only a beginning. Once admit the principle that a specialized ministry is more effective than a general ministry, and we have opened the door to an extension and diversifying of the curriculum which has in it almost infinite possibilities. Let us not hesitate to open that door and open it wide. We should study our church life with the utmost responsiveness, and where we see arising a line of differentiated service, there we should be ready with our trained man to fill it. The Seminary is the place in which to produce such men.

II. THE MOVEMENT TOWARD HARMONIZATION.

I think I see a second movement in society today, which I may call for lack of a better term the movement toward harmonizing all our knowledge and institutions. The words *popular* and *practical* are oft-spoken words. Now I know that both these words have had to fight for recognition in the world of scholarship. It is not long ago since Professor Münsterberg of Harvard wrote a book which he sent forth upon its mission with the information attached that now at last he had given to the American public a work for which he did not need to apologize. His other works had been more or less "popular" in their nature, and the implication was that it is rather beneath the dignity of a real scholar to write a book which a common man may read with pleasure and profit.

On the contrary, I am constrained to believe that this is the very triumph of scholarship. And I cannot regard it as anything else than a calamity that certain German professors have for so long treated the mass of their fellowmen with scorn and sneered at the words *popular* and *practical*. If any man has discovered anything we all have a right to know it. It is a work either of scholastic arrogance or of inexcusable

indolence when some men refuse to translate into the vernacular the technical language of the investigator.

But the pity comes just here, when in some quarters we hear a repudiation of all scholarship, as though the painstaking effort of earnest and honest men had *no* value for the rest of us. Because we live in a practical age we certainly do not want *ignorant* men. Let us try to discriminate between ignorance and indolence. What we want is men trained by the severest and most thorough discipline, yet trained so as to bring to bear upon life, immediately, the full force of their spiritual power.

Now I think that the theological seminary, in common with other kinds of schools, needs harmonizing. Its curriculum needs restatement, like theology itself. Moreover, its directors and its faculty should keep constantly before them the ideal of a *practical* ministry. The object of the seminary is not to educate investigators and theological professors, but ministers who shall have placed at their disposal the *fruit* of investigation and be taught to transmute that into flesh and blood and spirit. The minister is a middle-man rather than a worker at the mine; but middle-men are perhaps as honorable in their function as are the miners. But they require a different kind of training.

Not only should the curriculum be restated, so that the man who is living in the midst of this throbbing busy world can recognize some terms which are familiar to him; the instruction should be concrete, personalized, harmonized, rather than analytical, abstract and dry. Wherever the theological student turns in his course he should see a man, living, energetic, full of inspiring power. That man may be the professor, he may be the character in the Bible or in history whom the professor for the moment impersonates. But he should never be the mere clothes of a man, much less his embalmed and abstract thoughts.

When I was a student in the Seminary, Professor Chamberlain used sometimes to say to us: "Young men, 'Put ye on

the Lord Jesus Christ.' " What he meant was that, in preaching, we were in all reverence to try to incarnate in our own personalities the character and the message of the Master. In this way every commonplace task became tinged with a new glory, for was it not to become a part of the furnishing of the Christlike and Christ-inspired preacher? Now what I would like to emphasize is this ideal of teaching which was suggested in the remark of Professor Chamberlain; for in order to produce preachers who are so inspired it is essential that the teacher himself should become the embodiment of this ideal.

To train specialists for a practical age we must have more of the laboratory method. Instruction is valuable in its place, but men learn to do things best by doing them. Every well-equipped seminary for today should have as a part of its equipment an actual church in which students shall learn to preach by preaching real sermons, learn to be pastors by performing the pastoral functions, learn to teach and administer a Sunday School by actually teaching and doing the work of administration. This work should receive the kindly and brotherly criticism of instructors. But it will not do to suppose that this can ever be adequately done by class-room work, nor even by taking groups of students over the city to look on while others do the work.

May I say in conclusion that it is my conviction that this Seminary has before it the opportunity of its history. In the providence of God our forces have been reduced to the vanishing point. We all mourn today the loss of the great and good men we have known here, but whom we see no more with us. Yet, as we look toward the future, may it not be that in this very situation lies now our opportunity? As we turn to the difficult task of rebuilding the institution which has already enjoyed so glorious a history, we are free to study carefully the needs of the present and the future and easily to adapt our agencies to meet those needs.

APPENDIX H.

THE CURRICULUM OF THE SEMINARY.

BY PROFESSOR HARPER.

I. The purpose of the Seminary is to train men to be spiritually minded, scholarly and effective ministers. The work of the minister today includes (a) preaching and pastoral service, (b) Christian nurture, (c) evangelism, (d) missions, and (e) citizenship. The work of the minister must determine the nature and scope of the curriculum.

II. The subjects most essential in the curriculum are (a) the Bible, (b) history and missions, (c) theology, psychology and ethics, (d) pedagogy, (e) conduct of the church, including preaching, public speaking, liturgics and hymnology, pastoral service and polity, and (f) social economics.

The most pressing needs are (a) filling the chair of history and missions, (b) a department of pedagogy, (c) a man on the Samuel Ives Curtiss fellowship who shall soon be made full professor, (d) a fellowship for the New Testament, and (e) another professor in the conduct of a church.

III. The method of instruction.

1. *All the subjects in the curriculum must be made equally scientific and scholarly.* Without this efforts to be practical will fail. A scientific study of Sanskrit will fit a man for the ministry better than the most practical subject studied in a sloppy, superficial manner.

Some of the needs are (a) to reorganize our practical work and make it more scientific and scholarly, and (b) to give more unity to the work of students. Scholarship and training result from continued application. Students run about too much, after a multitude of subjects inside and outside the Seminary.

2. *To make a direct connection between every subject and the work for which it is to train the men.* To this end we must

carry out our undertaking to place emphasis on life and literature rather than language in the Bible study and to make our theology historical and psychological rather than philosophical and metaphysical.

More important still, the teachers in the Seminary must show themselves able to do as well as to teach. No man can effectively train others to do what he cannot do himself. Great teachers have always illustrated what they taught. The Seminary must have great men in its professorial chairs and there must be opportunity for students to come in contact with the practice as well as the instruction of their teachers.

The Seminary must also contribute to the religious and theological thought of the time. The teachers must be thinkers and investigators. Original thinking begets an atmosphere of unfettered loyalty to God and truth which is as necessary for the proper training of students as for the development of the teachers.

APPENDIX I.

SEMINARY EXTENSION

BY PRESIDENT DAVIS.

1. *The Need.*

It is evident to any observer that the Seminary is meeting only partially the need of the churches for trained leaders. In the nature of the case only a limited number of men can take a complete college and seminary course. Too late in life men find themselves possessed by the purpose to enter the ministry; they are hampered by financial limitations or by duties to their own families which make the pursuance of a seminary course impossible. They are in the field and doing successful work. Many of them are ready to study at home and under the direction of competent teachers by correspondence. It is the age of the correspondence school, and the Seminary must not be remiss in attempting to meet this demand. Study pursued under direction is far more profitable than study carried on at random without system or control. This is the general situation in the field.

2. *An Adequate Plan to Meet This Need.*

It is probably known to the majority of our ministers that the National Council at Cleveland appointed a commission to take up the matter of correspondence work for our ministers who lack college and seminary training. Representatives of our seminaries have been in consultation with this commission and there are certain tentative plans now under way looking to the inauguration of a correspondence course to be sanctioned by the National Council. This is a large and promising enterprise, but probably nothing will be done definitely to inaugurate the movement until the National Council meets in Boston a year hence.

Meantime Andover Seminary has an aggressive system of

ministry to New England through its library. It sends out new books and offers suggestions as to courses of reading. It does not offer definite courses by correspondence, but it does present a very valuable opportunity to the minister in the isolated field. Atlanta Seminary has a correspondence course with students enrolled in the immediate constituency of Chicago Seminary. There is no rivalry or competition in this matter, however.

A scheme of correspondence work has been offered by Chicago Seminary for some time and a few students have been enrolled. The course has not been outlined largely or with any attempt at system, and the administration of the plan has been somewhat lacking in thoroughness. The Seminary, however, is committed definitely to a correspondence course, and if we are to carry on such a course at all, we are absolutely compelled to make it thorough-going and adequate.

When it comes to a careful study of the situation, we discover that a correspondence course alone is not sufficient to do what ought to be done in the field. Therefore the larger outlines of a more adequate plan are being defined by the Seminary.

3. *A Unit Course of Study, for which credits may be obtained in different ways.*

We have distinctly in mind the needs of the man who has not been trained by a seminary course, but who wishes to prepare himself more thoroughly for the service of his parish. The average man in the average church, meeting the average problems of the parish, who is ambitious and ready to study, is the one for whom a course should be designed.

It is not the purpose of the Seminary, in offering a unit course of study, to parallel in any way by correspondence the curriculum which it offers in the Seminary itself. Let this be kept clearly in mind. The extension course of study is not

an equivalent to the Seminary course and it is not designed, as the Seminary course is designed, for men who have received in preparation for it a college training or its equivalent. Therefore the emphasis of the extension course will be different from that of the Seminary course.

By a unit plan of study we mean such an arrangement of correspondence studies or lectures at institutes and summer schools as will, when completed, entitle the student to a certificate for the work that he has done. Just what form of certificate this will be is a difficult matter to determine. The diploma of Chicago Seminary must be made to stand for a complete course in the Seminary and must not be confused with any other diploma given by the institution. On the other hand, it is unfair to ask men to work hard in a course of studies of any kind without receiving credit and certificate for it. We feel, therefore, that some practical way must be found by which such a certificate can be granted.

There are ministers within reach of the Seminary who probably could find time to pursue a course of lectures in the Seminary itself at an evening hour. There are many ministers who might be able, if brief institutes were organized by local associations, to spend a few days in residence at some central place to enjoy there the benefit of an inspirational retreat in which instruction should be given along with a proper amount of devotional fellowship. There is a still larger number of men who might find it possible to attend a brief summer school of theology held at the Seminary. To meet these possibilities by different agencies is to outline an adequate plan of seminary extension.

4. Certain Difficulties in the Problem.

The first difficulty is that concerned with the faculty itself. Our Seminary faculty, in comparison with those of other institutions, is very small. Our full force will be only six men.

This cannot possibly continue and have the Seminary give the kind of service to the churches which the churches need and which the institution desires to offer. We have but one professor in the Old Testament, who is teaching more hours now than any other man in a similar position of whom I know. The first problem that faces us is this: how can we possibly do any more in the way of extension when it is well-nigh impossible to meet our present needs with the staff we have? However, I am sure that the faculty stands ready to make a beginning with such resources as we have.

5. *The Chicago Local Center.*

The first step in the extension of the Seminary's work is to offer a course of practical study at the Seminary itself, open to all ministers and church workers who would feel themselves profited by such a course. This plan has been proposed. It is already under way and we are hopeful that there will be a sufficient response to it to warrant the beginning of two courses of a week-day night, after the Triennial Convention shall have adjourned.

6. *The Correspondence Department.*

The organization of the correspondence department must have in mind two things; first, to provide such an arrangement of studies as shall have at least a reasonable degree of unity and progress, and second, such a course as shall offer to the student, along with a special emphasis upon his peculiar interests, a fair range of elective choice in other studies. There are certain departments which cannot be represented in this proposition. Public speaking and elocution we do not feel justified in offering. On the other hand, we have attempted to represent the other departments of the Seminary in the scheme which is offered.

The course consists of sixteen units; the year is divided into two reading periods. Each course of study must be com-

pleted within that time. The successful completion of a course of study under the direction of a professor within this period counts as a unit of work. Two studies carried in each period, or four studies in a year, completes the course in four years. Our program will propose certain courses to be chosen by the student; for instance, if a man's chief interest is in theology, the course will comprise eight studies in theology and the other eight necessary to complete the course will be elective with the student.

7. *Ministers' Institutes.*

In order to supplement the work of the local center and the correspondence department, to bring correspondence students, wherever possible, into personal relationship with the professor directing his studies, and to furnish also the advantage of an inspirational retreat, the Seminary offers to hold ministers' institutes in co-operation with local or state associations. The arrangements for such a meeting must be made by the association. There must be at least ten registered members of the institute and the traveling expense and entertainment of the visiting professors must be provided by the association.

If a Sunday could be included in the time the fellowship of the day might be made exceedingly valuable and the impression of the institute upon the local community be stimulating to the local church or churches. Professors could be spared from the Seminary on Saturday and Monday better than through the middle of the week. In general two professors would be given up by the Seminary for this service, if there were assurance of hearty support on the part of the local association.

8. *The Summer School of Theology.*

The final item in this plan of seminary extension is the summer school of theology for a session of three weeks, to be

held at the Seminary as early as possible in the summer in order that students attending may have the advantage of being in the city before the activity of the churches shall have let down too much and in order that the faculty may have adequate time for the preparation for the work of each year, which must be given them in the summer vacation. Such a summer school of theology, to begin on Tuesday morning and close two weeks from the following Friday, would give opportunity for fifteen sessions and could be packed with valuable lectures and study hours.

In some way which we have not yet thoroughly worked out, credits for work done in one line of seminary extension should be made to count toward the certificate to be granted for the extension course of study.

APPENDIX J.
WHAT SHALL THE SEMINARY DO IN THE WAY
OF EXTENSION COURSES?

BY THE REVEREND FRANK G. WARD, D. D.

Lansing, Michigan.

In following President Davis on the theme before us, I may say that I have had in advance a tentative outline of the plan he presents. I will speak to that in the time allotted.

1. This extension course is in response to the recommendation of the last National Council. That is good. It is also in response to the demands of various State Associations. That is better. The states of the Middle West which are the parish of Chicago Theological Seminary constitute the Imperious Appeal. The purpose is to promote the efficiency of ministers in the field. That is fine. The Seminary that will set itself to work not only to equip the future ministry but also to establish range lights for ministers already upon the sea of action has a clear field. This is a part of its parish opportunity.

2. This extension school is designed for certain persons "who desire direction in their studies." It emulates the genius of the Institute of Sacred Literature with more directness in its aim and more personal helpfulness in its method. And there are men who will leap forward to such a chance with a genuine relish.

But there is another, larger class of "ministers on the field" who *need* such direction adapted to their present attainments, of whom it can hardly be said that they earnestly "desire" assistance. They are like the orphan calf whose head must be held with a firm grip as it learns under compulsion to take its food. They have been Methodists and Methodist Protestants, Presbyterians and United Brethren, anything but Congregationalists. We have not chosen them but they have chosen us; and we ordain them.

Why not drop them? To do it would be to abandon many fields, at least in Kansas and Michigan. It would be to confess that we have no mission to the poor in Spirit. The home missionary work of the country cannot get along without them. Nor can we thin them out by any rule of thumb. The only thing to do is to do what we can for them, letting all grow together and weeding out the positively deficient automatically. To help this class—and that we must do if we serve *all* the churches—is a chief concern to me as chairman of the executive committee and member of the committee on course of study for Michigan.

In the first place, the question of preparedness for extension study must be determined for each individual separately, with quick sympathy, with large latitude in view of alertness of mind, common sense and knowledge of men. I know efficient ministers who have a grace and truth from Jesus Christ which is a rebuke to me; they are hungering for the kind of help we are now contemplating; but they would be ruled down and out of the running by any general credential scheme for admission which could be devised, if adhered to with any show of consistency.

Some things need to be said about the course of study. That, too, must have large individual latitude. The most elementary work must not be ignored. The first item on a course of study that three of us recently outlined for use in Michigan is "Scott and Denney on Paragraph Writing." General Literature ought to have a large place in any such course as I have in mind.

Again our Middle West is calling loudly for men who will consecrate themselves to the country fields. Such men need a knowledge of rural conditions, how to elevate standards of living, how to send their churches into the heart of the communities. This is superior to their need for theological encyclopedia or comparative religion.

Again the courses of study must minister directly to the homiletical work. It dare not be a side-line. I have heard President Sanders, one time of Yale Divinity School, tell with great relish of the avidity with which certain ministers took Hebrew correspondence courses as a sort of general culture and intellectual diversion. But this is altogether a different deal which we are considering. The material must be suggestive and easily assimilated in the weekly grist of sermon work. The preparation of such courses may readily tax the genius of any man, however rich his intuitions.

The institute feature is the most important one in the whole scheme, affording opportunity for examinations and estimates of men. The Seminary must push this. It dare not rest upon any promise to be a consulting engineer; it must be a promoter. A point of personal contact must be established with each man, if one would be of help to him. But don't overload the institute with scholarship. Let the attendance of twenty or forty men at any one institute be of a graded order. Then give each one in attendance a chance to give expression to the best he has in him and to discuss his own problems. He will listen to academic wisdom with a new appreciation, if you give him a part in the institute. I know what I am talking about.

I want to reiterate the emphasis upon the time feature in the pursuit of an extension course. I have seen the value of such a course dissipated by its dawdling pursuit, more than any other cause. Men must be held to the course and to its completion within a reasonable length of time.

Care must be taken to keep the fee low enough so that it will not be prohibitive. For a home missionary pastor, fifty dollars for a four years' course ought to be the maximum! I know that it will mean a tax upon the Seminary and its faculty to carry on the work under such restrictions as I have outlined. It will make you missionaries indeed to the needs of the

church today. But I trust that it can be undertaken in all faith. Dr. Sutherland, our state superintendent, said to me yesterday, as he has said so often: "I cannot see that our seminaries are directly influencing our Michigan home missionary fields at all." I quote him with his permission. If there is any thing of suggestion or moral purpose in this paper, it grows out of his experience.

In conclusion let me reiterate my belief that the thing upon which all this waits is the personal contact. This requires tact and ingenuity. It can be furthered through personal visits to our superintendents and secretaries upon the fields. Let close personal relations be established with certain picked men in each state like Burtt and Hyslop and Gould and Blair and others in Michigan, and we will find that we are in a way to take the Seminary to a constituency of churches that had almost forgotten its existence. And another thing, don't tell the candidates to write to Registrar at a certain street, but tell them to write to a man, Ralph Hall Ferris, at Chicago Theological Seminary.

APPENDIX K.

SOME CHANGES IN CONGREGATIONAL POLITY.

BY THE REV. WILLIAM E. BARTON, D. D.

Pastor of the First Congregational Church of Oak Park, Ill.

To interpret the past is comparatively easy; and it is not altogether unsafe to predict with confidence and success some general conditions of the future. In some respects it is hardest of all to interpret wisely the trend of our own time, and to assure ourselves of the direction of changing currents when we are in the midst of them. It is difficult to test perpendicularity by a swinging pendulum, and not easy to determine our progress when we and all about us are moving, and there is little that is stable by which to test our speed or direction.

We are changing. Everything about us is changing. Opinions come up for revaluation, and methods quickly are succeeded by other methods.

THE CONGREGATIONALISM OF TODAY AND TOMORROW.

Our Congregational practice is undergoing swift change. Can we make anything out of the present movements except hopeless confusion, or predict anything concerning the future with reasonable certainty that our forecast is correct? Precipitate as these changes appear, and far as we may now be from the ending of them, the main lines of Congregational readjustment are fairly well defined.

THE ASSOCIATION AND MINISTERIAL STANDING.

First may be mentioned the increased power of the local association and the new status of ministerial standing in the denomination.

The National Council which met in Union Park Church, Chicago, in 1886, passed an innocent resolution to the effect that ministerial standing requires three things, (1) membership in a Congregational church; (2) ordination to the minis-

try; (3) membership in a Congregational association. This last provision was guarded by a reference to a *pro re nata* council as the resort in all cases in question. Guarded as it was, it was a marked advance on the first reference by the Council in 1871, which suggested "that all ministers in our denomination ought to be in orderly connection with some ministerial or ecclesiastical organization which shall be able to certify to their regular standing in the ministry." A brief but emphatic word spoken by the Council at Portland, Oregon, in 1878, declared that when a minister leaves an ecclesiastical body, "the gaining of new membership is ecclesiastically impossible until the applicant shall have been fully released from his previous ecclesiastical membership." This was the most positive word which the National Council had ever spoken on the subject, and it made promiscuous or duplicate membership impossible, and it had all the force of legislation because it was immediately followed in the compilation of the Year-Book, and resulted in the dropping of some names whose membership had previously been debatable.

No advance was made upon this position so far as the National Council was concerned until 1904, when at Des Moines the Council took steps looking toward a more thorough examination of candidates, a more dignified form of licensure and ordination, and particularly advised associations to maintain their right to refuse membership to ministers who had not been ordained by thoroughly representative councils, "to the intent that the ordaining power be lodged with a body essentially the same as that responsible for ministerial standing." One more resolution was smothered in committee, but it came up again at Cleveland three years later, and was unanimously adopted, providing for ordination by association.

Really, there had been no halting place short of this since the resolutions at Portland. Nor can the matter halt here.

If the association must assume responsibility for a minister, it must have the power to ordain him; and if it has power to confer ministerial standing, it can also terminate it. It is now an accomplished fact, therefore, that a man can be deposed from the ministry (in Chicago at least) by the local association. This body guards both doors to the ministry, instead of standing helpless between the doors.

THE STATE CONFERENCE.

There has been no corresponding enlargement of the powers of the state conference along this same line. For the state conferences are composed of the local associations, as to their ministerial members, and by delegates direct from the churches as to their lay members, an arrangement which has much to commend it, and which takes politics in good part out of the state body. Nevertheless, the state conference is certainly coming to new power. Already it is practically identical with the State Home Missionary Society, and the time is not far distant when it will control all state missionary work and appeal, educational and that which relates to church building, within the state, and also work outside the state for which the churches of the state are expected to provide. And it is likely to provide machinery, which we trust will seldom be used, for the settlement of issues that may be in effect appeals from local associations.

THE NATIONAL COUNCIL LEGISLATION.

The National Council has steadily advanced in the confidence of its recommendations to the churches, so that in some respects it has practically assumed legislative and judiciary powers. It has legislated one missionary society out of existence and appointed the society which should absorb its work. It has brought another society into existence and established its goings. It has consolidated our missionary magazines and done perhaps the greater number of the things which it de-

clared at the outset it never would do; and the churches have approved.

Moreover, the National Council has represented our denomination in interdenominational and international matters, perhaps beyond what was altogether wholesome. It appointed the delegates to the Tri-Church Council, and also those to the International Congregational Council. It may be doubted whether this is the best way, or a way that will permanently be allowed. Nevertheless, it is beyond all question that the churches desire the National Council to speak for the whole body of the churches, so far as any one body can do that, in matters of interdenominational and international interest.

If we go back a century to the year 1801, we find the General Assembly of the Presbyterian Church entering into the Plan of Union with the Connecticut Missionary Association. We have come a far cry from that day, and there are those who see in the distance of our journey the death of historic Congregationalism. Yet which is the better way, that the missionary society of the churches of a single state should deal for the denomination with another denomination as a whole and commit our churches to forty-six years of disaster, or that such action in the name of all our churches should be taken if at all by a body representative of all the churches of all the states?

THE MISSIONARY SOCIETIES.

It is further certain that through the National Council the churches will assert a larger measure of control over the missionary societies of the denomination. While people have been declaring that the Council never can do this, being a body that dissolves once in three years, the Council itself, almost to its own surprise, has shown that it can do this. The illustration is more than an illustration, it is a demonstration. The case is that of the Trustees of the National Council, whose name

was changed in Cleveland in 1907 to the Congregational Board of Ministerial Relief. This Board of Trustees is no more closely related to the work or nature of the National Council by any inherent necessity or appropriateness of its functions, than the corporate membership of the American Board. The denomination could do its foreign missionary work through a Board similarly organized in the State of Massachusetts, or in any other State. It could do its church building through a similar Board of its own organization, incorporated in New York or elsewhere. It now does a publishing business of its own, and it could take over all the publishing of the denomination under its own newly organized board, or another. It has already made the New West Education Commission a mere holding corporation, whose work is done through another body, the Congregational Education Society, and it can, if it wishes, take over the entire educational work of the denomination, and make the Education Society such a corporation as the New West now is. All this could be done in a way that would not invalidate a single title, nor forfeit a single legacy. And the movement is that way.

HOW IT MAY BE DONE.

At the meeting in Cleveland, in one of the hurried sessions just after lunch, the National Council passed without discussion one of its most notable resolutions, and it has hardly been noticed since. The question was raised whether the National Council itself should not incorporate, and a committee of lawyers was appointed to answer. Later in the session they answered that this was not wise, but they recommended, and the Council voted, that "there shall be a corporate body, subject to the direction of the council, which can hold property for its purposes and for the purposes of the denomination at large." If the charter is drawn as broadly as these words imply, that single corporation, which is to be reported at the next meet-

ing of the Council, could organize theological seminaries or foreign missions, build churches and organize Sunday schools, support aged ministers and print lesson leaves, all under that one charter. And the Council can organize as many more such corporations as it desires and then, if it chooses, gather them all under the control of one single body, that may or may not possess tangible assets, but which shall be a Congregational trust, operating all our missionary movements of every kind whatsoever.

Probably nothing so drastic as this will be undertaken; but when men are telling what the Council cannot do, they may as well recognize that the Council has already done what has in it the potency, if not the promise, of more than anyone has had hardihood to suggest.

No movement is under way to eliminate our present missionary societies; but the churches have manifested strong desire for more direct control of them and for a different adjustment of work. A system under which the American Missionary Association represents the denomination in Porto Rico, and the Home Missionary Society in Cuba, and the Sunday School and Publishing Society in Alaska, and the American Board in the Philippines, and all do essentially the same kind of work, will not permanently stand as the method of our denomination.

The writer does not forget the wrath which rose in Jerusalem against Jeremiah when he declared that God would make the temple in that city like Shiloh, and he has no intention of inviting any similar outburst by predicting that the National Council will make our present missionary societies like the New West Education Commission; he is merely saying that the churches could exercise that power through the National Council if they were disposed to do so, and that they will call for such readjustment of missionary organization and

operation as to make the societies thoroughly representative of the churches. And for this work they have already invented a method that may be employed, and there are other possible methods available.

THE CONGREGATIONAL CHURCH.

Finally, there is certain to come a more definite sense of denominational unity. Through our integration of effort we shall feel throughout our churches not juxtaposition merely, but coherence, and that will modify our nomenclature. Our fathers were right in declaring that the meeting house is not the church. We agree with them, yet we find it convenient to speak of the House of God as the Church, and we do not feel shocked if people point out in a given city the Congregational Church, meaning thereby the Congregational Meeting House. We agree also with our fathers in holding that the Church is either the whole body of Christians of every name, or a local congregation of such Christians, and that it is a misnomer to speak of any one denomination as a church.

Nevertheless, names change their significance and we are now dealing more intimately than formerly with other bodies which employ these terms in the sense which technically we disclaim. Moreover, we feel within our own organization more than formerly the significance of those terms. It is cumbersome always to be speaking of "The Congregational denomination." A word of five syllables is too large for constant use. We once were hardly a denomination; we now are more than that. With all reverence for the historic meanings of our nomenclature, we may now speak for ourselves, in our national or international unity, as The Congregational Church.

APPENDIX L.

REPORT OF THE COMMITTEE ON THE CONGREGATIONAL TRAINING SCHOOL FOR WOMEN.

We find:

(1) That the work of these institutions do not in any way overlap or interfere with each other. The Deaconess Association finds and commissions women to do home missionary work. The Training School for Women trains women for all branches of church service.

(2) That the directors of the Deaconess Association and the Congregational Training School for Women are planning a joint report to the Illinois State Association at its next meeting.

G. M. VIAL,
P. F. PETTIBONE,
T. C. McMILLAN,
W. T. McELVEEN,
E. T. HARPER.

APPENDIX M.

ORDER OF SERVICE AT THE INAUGURATION
OF RALPH HALL FERRIS

AS THE IOWA PROFESSOR OF NEW TESTAMENT LITERATURE
AND INTERPRETATION

Wednesday, 10 November, 1909, at Eight O'Clock in Carpen-
ter Memorial Chapel.

DOXOLOGY

INVOCATION PROFESSOR HARPER

LORD'S PRAYER

QUARTET BUCK
"Sing alleluia forth"

SCRIPTURE PROFESSOR TAYLOR

SERVICE OF INDUCTION..... DAVID FALES, ESQ.

PRAYER PRESIDENT DAVIS

QUARTET *Holden*
"In heavenly love abiding"

CHARGE..... PRESIDENT FRANCIS BROWN

ADDRESS PROFESSOR FERRIS

The New Testament Problem of the Resurrection

HYMN No. 126
"The strife is o'er, the battle done"

BENEDICTION PROFESSOR BECKWITH

POSTLUDE *Wachs*
"Hosanna"

The music of the evening was furnished by Miss Emma Neale Ewen, *Soprano*, Miss Jennie S. Rollo, *Contralto*, Mr. H. Augustine Smith, *Tenor*, Mr. William W. Peters, *Bass*, and Mr. Walter William Kammerling, *Organist*.

APPENDIX N.

REPORT OF THE COMMITTEE ON THE TRIENNIAL REPORT OF THE BOARD OF DIRECTORS.

The report of the Board of Directors of the Seminary to the Eighteenth Triennial Convention, which has been referred to your Committee, commends itself by the absolute clearness with which it sets forth the condition and needs of the Seminary.

The sixteen constituent states, to which in a peculiar sense the Seminary belongs and this Convention that represents them, cannot estimate too highly the courage and faithfulness of your Board of Directors and the splendid loyalty of your Faculty who in the discouragements and difficulties of these last three years stood fast and conquered the standing ground of promise which is ours today.

The generous response of friends and notably the gift of that tried friend of the Seminary, Dr. D. K. Pearsons, are thankfully noted by us.

We recall him to whom all accorded a foremost place in leadership, the beloved Scott, who in his large-hearted vision saw this day and the brighter ones to follow and was glad.

We congratulate ourselves on the accession to the presidency of the Seminary of a man clear-sighted as to its possibilities as well as its problems, bold of faith to be sure that what it ought to do, it can do, with discernment to see that if the churches that brought the Seminary into being are persuaded it is doing its proper work for them they will see that it does not lack any good thing.

The report shows a chasm annually for the next three years between the income and the expense of the Seminary of twelve thousand dollars.. Four thousand dollars is plain deficit that should be provided for by annual pledges of individuals and

churches made before the Convention adjourns. The report specifies the particular needs that are to be met by an addition of eight thousand dollars to the Annual Budget, viz.:

1. An Associate Professor of Pedagogy.....\$2,500.00
2. An Associate Professor of Practical Theology... 2,500.00
3. For Extension Work..... 1,000.00
4. For the Library..... 2,000.00

In regard to these items your Committee, while impressed with the importance of them all, would urge the imperative necessity of the provision of money for the *first*. In these days of new and worthy emphasis on the educational side of Sunday School work and the consequent demand for a ministry that is competent to organize and direct Christian nurture, the Seminary that has not a department of pedagogy with an honorable place and a suitable equipment is simply behind the times as to its opportunity and its business. When we recall that the late Professor Scott was first of all a teacher who by precept and example taught men how to teach, and remember how widely he was known and how truly honored by the constituency of the Seminary, it seems to us that the endowment of a chair of pedagogy would be a fit memorial to him. We are persuaded that an early movement in this direction would meet a response not only from men of means and from his former pupils, but also and especially from those particularly interested in Sunday School work, who are looking for this forward step on the part of the Seminary.

As to the need of assistance in the department of practical theology, while we appreciate the service rendered the Seminary by resident brethren and notably that freely given at cost and sacrifice by Dr. Gunsaulus, and while we admire the courage of President Davis in putting himself under the inevitable remainder, we are fully persuaded that for the best results in training and to prevent a premature vacancy in the office of president, the demand for an associate professor in practical

theology is only second, if indeed, it be second, to the demand of the department of pedagogy.

On the third item the Convention has already put itself on record in its vote approving the plan of extension work proposed by President Davis as funds are secured therefor. Your committee desire to call attention to two things in this connection: first, that this extension work as outlined will help to bring the Seminary into that actual, sensible touch with pastors and churches which is absolutely necessary to its vigorous life; and second, that since of necessity the organ of that actual sensible touch is the president of the institution, this work ought not to be attempted except in a purely local way, until by the appointment of an associate professor of practical theology relief is given from a burden already too heavy to be placed on the shoulders of any one man.

As to the addition of \$2,000.00 to the appropriation for the Library, your committee have nothing decisive to recommend. We are sure that more money should be expended on books; that too much economy in the provision of these indispensable tools is costly waste; we have no doubt that the provision of seminar rooms and department libraries is eminently desirable. We are not sure to what extent small modifications of existing facilities and small expenditures on the present plant can be justified in comparison with the practical renewal of the whole interior of the building to meet modern needs.

Holding it proved, as we do, that there must be an annual increase for the next three years, i. e., until the next Convention, of \$12,000.00, the present and practical questions, to which the Convention must give answer, are, Where shall this sum be obtained, and who shall obtain it?

There is but one answer to the first question, from the Congregational churches of the sixteen states to whom this Seminary belongs. They have it, and they have it for the Seminary, whenever the giving it is put before them as a proposition

which they understand. Who are to obtain it? The Directors of the Seminary. They have a right to call for, and they ought to receive on call, the loyal assistance of every pastor and especially of every graduate of the Seminary. But the responsibility of making and putting into execution adequate plans therefor is part of the trust committed to them.

Therefore your Committee advises the adoption of the following recommendation addressed to the Directors of the Seminary, in view at once of the needs of the present, and the great goodness of God in bringing it to this place of hope whereon we stand:

1. That the first effort of the Board be directed to securing pledges for the anticipated deficit of \$4,000.00 recurring annually for the next three years.

2. That immediate steps be taken toward securing an associate professor in each of two departments, pedagogy and practical theology.

3. That extension work according to the plan presented by the president be prosecuted as broadly and rapidly as the increase of funds and staff of the Seminary will permit.

4. That the matter of library reconstruction have further consideration, with the entertainment of plans looking to the complete modernization of the plant.

5. That for all these things straightforward personal appeal be made to the churches.

Finally: We recommend that this Convention appoint a Committee, consisting of one person, preferably a layman, from each of the states entitled to representation in this Convention to act severally and as a committee in advice and co-operation with the Directors in carrying out the recommendations made to them.

GEO. R. MERRILL,
LEWIS E. CAMFIELD,
J. M. MCBRIDE,
F. G. WARD.

APPENDIX O.

REPORT OF THE COMMITTEE ON THE NOMINATION OF DIRECTORS.

Nov. 10th, 1909.

TO THE TRIENNIAL CONVENTION:

Your committee on the nomination of directors beg to report the following nominations:

To fill vacancies in the class whose offices expire in 1912:

Rev. John Faville, D. D., Appleton, Wis.

Rev. Oscar C. Helming, Chicago.

Clarence S. Pellet, Esq., Chicago.

F. C. McCormack, Esq., Sioux City, Iowa.

Samuel E. Knecht, Esq., Chicago.

Class whose offices expire in 1915:

Rev. Truman O. Douglass, D. D., Grinnell, Iowa.

David Fales, Esq., Chicago.

Henry H. Hilton, Esq., Chicago.

Rev. William T. McElveen, Ph. D., Evanston, Ill.

Rev. Charles S. Mills, D. D., St. Louis, Mo.

Rev. E. H. Stickney, Fargo, N. Dakota.

Rev. W. H. Thrall, D. D., Huron, S. Dakota.

Rev. Henry H. Walker, D. D., Boulder, Colorado.

Rev. Edward M. Williams, Chicago.

Hon. William L. Carpenter, Detroit, Mich.

Rev. Howard Murray Jones, Minneapolis, Minn.

M. A. Myers, Esq., Hinsdale, Ill.

Respectfully submitted,

JNO. R. MONTGOMERY,

Chairman.

APPENDIX P.

PRESENT OUTLOOK FOR PASTORAL SUPPLY.

BY PROFESSOR FERRIS.

My purpose is not exhaustive treatment of the theme. I am expected simply to present certain facts bearing on the subject of this discussion from the point of view of the seminary and in the light of an investigation I was recently privileged to make regarding candidates for the ministry studying in twenty-six seminaries of the country. Some of the results of this investigation I present in two tables based on the signed statements of the proper authorities in each institution, with the exception of four, the statistics for which have been compiled from official reports.

In the first place, it is a well-known fact that the number of candidates for the ministry is diminishing in almost every important center of Christendom. The general tendency in the United States according to Table II is 3.41% for the last decade. All institutions do not show this loss; for thirteen¹ have actual gains, and one (Hartford) remains the same. Against these, however, must be placed the remaining twelve² which show a decided loss, among which our Seminary has the unenviable position as the greatest proportionate loser. Yet this steady decline, taken by itself, is not so lamentable a fact as at first it appears. It is true that the number of men entering gainful occupations and professions is steadily in-

¹ Institutions gaining students:

Alfred	111%	Lincoln	19%	Union (N. Y.)..	27%
Bangor	70%	Pacific	28%	Un. of Chicago..	13%
Bonebrake	44%	Philadelphia	88%	Western (Pres.)	7%
Garrett	30%	Seabury	38%	Yale	10%
Harvard	39%				

² Institutions losing students:

Auburn	30%	Gettysburg	17%	Meadville	4%
Chicago	55%	Lancaster	31%	Princeton	25%
Crozier	12%	Lebanon	55%	Union (Va.) ...	18%
General	30%	McCormick	24%	Va. Union	46%

TABLE I.

ACADEMIC YEAR	1898-1899					1908-1909				
	COLLEGIANS			NON-COLLEGIANS	TOTAL OF STUDENTS	COLLEGIANS			NON-COLLEGIANS	TOTAL OF STUDENTS
	GRADUATES	NON-GRADUATES	TOTAL			GRADUATES	NON-GRADUATES	TOTAL		
Alfred ¹	2	6	8	1	9	3	13	16	3	19
Auburn.....	77	28	105	.....	105	59	14	73	.....	73
Bangor.....	3	.....	3	20	23	2	6	8	31	39
Bonebrake.....	19	11	30	15	45	22	14	36	29	65
Chicago ²	69	13	82	1	83	28	5	33	4	37
Crozer.....	37	32	69	23	92	31	23	54	27	81
Garrett.....	62	38	100	68	168	66	53	119	99	218
General.....	114	.....	114	40	154	72	.....	72	36	108
Gettysburg.....	43	.....	43	3	46	37	1	38	.....	38
Hartford.....	62	2	64	.....	64	59	.....	59	5	64
Harvard.....	25	1	26	.....	26	34	2	36	.....	36
Lancaster.....	50	9	59	.....	59	38	.....	38	3	41
Lebanon.....	32	15	47	6	53	12	8	20	4	24
Lincoln.....	29	10	39	2	41	23	14	37	12	49
McCormick.....	148	15	163	7	170	99	14	113	16	129
Meadville.....	3	.....	3	23	26	2	.....	2	23	25
Pacific ³	13	.....	13	16	29	31	3	34	3	37
Philadelphia.....	22	.....	22	19	41	42	13	55	22	77
Princeton.....	183	12	195	10	205	129	16	145	8	153
Seabury.....	6	4	10	6	16	3	9	12	10	22
Union (N. Y.).....	105	11	116	17	133	156	9	165	4	169
Union (Va.).....	58	27	85	3	88	55	13	68	4	72
Univ'y of Chicago ²	214	29	243	42	285	260	30	290	33	323
Va. Union.....	2	1	3	51	54	2	1	3	26	29
Western (Presb.)..	64	11	75	.....	75	61	12	73	7	80
Yale.....	85	5	90	6	96	83	.....	83	23	106
Totals.....	1,527	280	1,807	379	2,186	1,409	273	1,682	432	2,114

¹Statistics for 1901-02, given under 1898-99, as being first year after re-organization.²Exclusive of students in foreign departments.³Statistics for 1898-99 not reported; therefore statistics for 1897-98 given instead.

TABLE II.

	1898-1899		1908-1909		GAIN OR LOSS IN DECADE	
	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.
Collegians, Graduates.....	1,527	69.85	1,409	66.65	-118	-7.73
Non-graduates.....	280	12.81	273	12.92	-7	-2.5
Total.....	1,807	82.66	1,682	79.57	-125	-6.92
Non-collegians.....	379	17.34	432	20.43	+53	+13.98
Total number of Students.....	2,186		2,114		-72	-3.41

creasing. But it is equally true that the total number of those entering altruistic service, as settlement, mission, Association and philanthropic work, etc., including the ministry, is on the increase. By a division of labor the ministry is losing some who are entering specialized forms of service heretofore thought to belong to the ministry.

But the alarming character of this trend away from the ministry is to be found in another fact which the Tables reveal. A careful study of Table II will emphasize a fact often overlooked in this discussion, namely that it is the college man and not the non-college man who is turning away from the ministry. During the last decade the number of college graduates in our seminaries fell off from 1,527 to 1,409, a loss of 7.73%, and the number of students with a partial college course fell from 280 to 273 or 2.5%. If we add together both of these classes of students, we find that the number of college men, graduates or non-graduates, studying in our seminaries, fell off in the last decade from 1,807 to 1,682, or 6.92%, over *twice* the general rate of decline. Against this fact, giving it startling significance, is the fact that during the same period not only was there no loss among students who had had no previous college training, but an actual increase of 13.98% from 379 to 432. This fact may be shown in another way. Ten years ago the collegians in the seminaries formed 82.66% of the student body and the non-collegians 17.34%, while today the collegians form only 79.57% and the non-collegians 20.43%.

This means that if the same tendency continues to operate for a generation the general tendency downward in the number of candidates for the ministry will be checked by the increase of non-college men at the expense of college men. This raises the question which the ministry must very shortly face squarely: Shall the ministry cease to belong to the learned professions

as their leader through the possession of the best college trained men in its ranks by filling up its ranks with men who have little or no education, or shall the ministry about face and resolutely insist upon the high standard which in the past has made it the chief of the learned professions? I leave this question with you for your serious consideration. You have the facts. What shall we do?

APPENDIX Q.

**PRESENT OUTLOOK FOR PASTORAL SUPPLY
AND WHAT THE SEMINARY CAN DO TO
CULTIVATE THE FIELD.**

BY THE REVEREND T. O. DOUGLASS, D. D., GRINNELL, IOWA.

I. The outlook is not good.

1. Times are too prosperous. I have always noticed that when times are hard, ministers are more plentiful. More young men seek the ministry, and many that have dropped down into secular avocations, come sneaking back into the ministry.

2. Material enterprises are too alluring. There must be some mighty compulsion, some almost supernatural counter attraction these days, to draw men away from these magnificent enterprises.

3. Other forms of Christian activity are more inviting. In the aggregate large numbers of young men are going into Christian service of some sort. They are going into settlement work, and city missionary work, and Y. M. C. A. work, etc., etc. These forms of Christian service are more attractive, probably because they are a little more secular. They have football in them and base ball and basket ball and lawn tennis and athletics in general, and are a little more human and not quite so ghostly; not quite so strictly and severely spiritual; they are a little more "of the earth, earthy." This furnishes a little more congenial element and atmosphere to the average "natural man."

4. At present the church is in a measure discredited. It does not bulk so large in the eyes of the people as it once did. It is not the *sine qua non* of Christian life that it once was. Good people think of it lightly and set it aside as they did

not once dare to do. It has not that unique commanding influence over the lives of men that it once had. The church was a big and holy thing to me in my boyhood days; it filled my sky. I said, "I am to be of the church, and serve the church, of course." And to me the church and the kingdom were one. Now they are separated in the minds of many, and many good people believe they can serve the kingdom while they neglect the church.

5. Christian colleges are secularized. Puritan New England planted Harvard College almost for the express purpose of raising up an educated and godly ministry for the churches of the new land. The founders of Iowa College had this uppermost in their minds when they, with prayer and sacrifice, laid the foundations of that institution. Its first two graduates, of the same class, John and William Windsor, sons of a home missionary, gave themselves to the work of the ministry. The Christian college is not that source of supply it used to be. Indeed many who entered the college with the ministry in view are side-tracked by the influences which they meet there.

6. A preacher's lot is increasingly a hard one. The literary demands of it, in these days when literature is in everybody's hands, is very great. How in the world any man can get up two respectable sermons in a week is a mystery to me. The fact is that for the most part they don't do it, and it can't be done. Then, the criticisms of preachers these days is something fierce. The preacher's lot is a hard one and is recognized and commented on as such. I remember that when I was starting out for the ministry, a bewitching young lady said to me, "Can't you do anything else?" A few months ago, out in Pasadena, Calif., I had the pleasure of reminding that ancient lady of that ancient speech. She said she was ashamed of it, and she ought to be.

II. But whatever happens I will not be a pessimist, and I

will now flatly contradict myself and say: "The outlook is hopeful." The annual report of our board of directors says, "The outlook is hopeful," and I stand by the report.

1. It is so, because the church is a divine institution. Jesus says: "Go make disciples, baptizing them, teaching them to observe all things whatsoever I have commanded you." Now baptism is a function of the church. The church baptizes, the world does not. And this teaching to observe all that Jesus has commanded implies line upon line, precept upon precept, the preached word, Sabbath after Sabbath. This means the church and the ministry; and this is the divine thought and purpose, and it will not fail, for the upbuilding of the kingdom.

2. There is also a divine promise of growth to the church and to the kingdom; for Jesus says: "The kingdom of heaven is like a grain of mustard seed." This is a promise of growth, an authoritative promise, a perpetual promise, of perpetual growth to the church, to the kingdom of God. That promise implies leadership in the kingdom, and the promise cannot fail.

3. The church will come out of this ordeal of criticism and unfriendly discussion vindicated, justified, instructed and inspired for better service, and more worthy of the devotion and sacrifice of those who undertake its ministry. Professor Steiner says, "Make the job big enough, and grand and heroic enough, and you will get plenty of men." Oh, but the job of a big church is big enough to be appalling; and any minister in any field might well inquire with Paul, "Who is sufficient for these things?" No doubt, however, the church is even now discovering forms of service that will make it more human and on the plane of every day life and more brotherly and more attractive.

4. Fields white for the harvest will enlist laborers. This argument has ever prevailed with men, and so it will continue

to do. The great destitutions and great opportunities of mission work will compel men to enter the harvest field.

5. Prayer for laborers will be incited and answered. Jesus said: "Pray ye the Lord of the harvest that he would send laborers into his harvest." The disciples prayed and immediately they were chosen for the service. The prayer itself brings an answer. Well do I remember the effect of that prayer. My father never forgot this petition in his morning worship: "That the Lord would raise up and qualify and send forth laborers into his harvest." It was a stereotyped prayer. I knew just how far father had got along in the family devotions when he came to that petition. But blessed be God for stereotyped prayers! They have their benefits. I heard the same petition at the neighborhood prayer meeting week by week. And at the services at the village church on Sunday, good Pastor Lewis never failed to pray that the Lord would "raise up and qualify and send forth laborers into his harvest;" and I grew up with the impression that men were greatly needed for the ministry, and so gave myself to this service.

6. The work now being done in some of our Christian colleges is reassuring. Professor Steiner tells me that between twenty-five and forty young men in Iowa College, under his instruction from the chair of applied Christianity, are definitely booked for some form of Christian service. Out of the bunch, surely some can be induced to come up into the best and most Christian of all callings, that of the gospel ministry.

III. What can the seminary do?

1. Magnify the Church, as of course you will do; notwithstanding the fact that your President-elect in stating his creed to the Board of Directors failed to mention the church at all!

2. Magnify the pastoral vocation. Up to date there is no position of power for truth and righteousness open to common men equal to that of the gospel ministry.

3. Send out good samples, to win young men to the ministry. You have done it. I could give you illustrations. Chicago Seminary men have won men for the seminary and for leadership in the churches.

4. Visit the colleges in the interest of the seminaries. Get after Steiner and his bunch of men, and get after the Congregational student pastors in our state universities and their men.

5. Appeal to the churches laying upon them the responsibility of furnishing the soil and the atmosphere out of which and in which ministers shall grow. Tell each pastor that he should be ashamed to die until he has furnished to the church at least one successor. I have furnished two from my own family, and so, by so much, I am prepared to die. Now, if the rest of you will do as well, we will have a fairly good supply.

6. Let the seminary lead in the prayer commanded by the Lord: "For laborers in the harvest field." I wonder if you are doing it! You tell me that Professor Scott was accustomed to offer that petition. Who will take it from his lips now silent in death?

And will not the students take it up; and while you pray, answer your prayer, by bringing another one with you to the seminary **next year?**

APPENDIX R.

THE APPORTIONMENT PLAN AND ITS INFLUENCE UPON THE FINANCIAL SUPPORT OF THE SEMINARY.

THE REVEREND A. N. HITCHCOCK, D. D.

The topic here assigned appears to be one of some difficulty. But theological seminaries are quite in the habit of tackling difficult questions! The sovereignty of God and the freedom of men may each be treated by itself with some satisfaction. The embarrassment comes when we undertake to consider them together. The Apportionment Plan is fairly simple and practicable, and the financial support of the Seminary is a matter which has long been carried forward with energy and a good degree of success, but this Plan as formulated does not now include the Seminary. What then is there to be said as to the relation between them? It is reported that a method has been found whereby the lion and the lamb may lie down together. The lamb cannot overpower the lion, nor can he escape from him; the only *modus vivendi* seems to be for him to "step inside and make himself at home." I do not undertake to say in this connection which is the lion and which the lamb, but it would seem that in some effective manner either the Seminary should get into the Apportionment or the Apportionment Plan should find its way to the Seminary.

I. Let us for a moment look at the Apportionment Plan by itself. The old-fashioned homiletic method of telling what a thing is *not* will be appropriate here.

1. The Apportionment Plan is not a creation of the Missionary Boards. It has been approved by them but they did not originate it.

2. It is not a tax or assessment imposed upon the churches from without. The Congregational churches have not yet

reached the point of being in full sympathy with such outside centers of authority, and personally I am hoping that they never will.

3. It is not a scheme for fixing hard and fast limits on the generosity of the churches. The amounts asked for, while being suggestive, are also proposed simply as a minimum with large room for increase as the needs of our various benevolences may require.

Positively, the Apportionment Plan is,—

1. A creation of the churches through the National Council. An Advisory Committee appointed by the Council, having carefully inquired into the conditions and needs of our various missionary enterprises, recommend the Apportionment Plan as a step forward in the way of a more efficiently organized scheme for supporting our benevolent work, and their recommendation was approved.

2. Through a system of committees it is a plan which is voluntary and self-imposed. The National Committee reports what amounts are needed in the aggregate by our different missionary societies and then blocks out these amounts among the states. Then the various state committees, made up of representatives of the local associations and acting in conference with benevolence committees of the local churches, distribute these amounts among such churches. It is clear that only by operating this Plan through conference with local church committees can apportionments be proposed with full knowledge of local conditions.

3. It is a plan for supplying to our various missionary agencies an adequate and dependable income. Up to the present time we are far from realizing this ideal. Too much is left to depend upon the uncertainties of the weather or the moods of congregations or the effectiveness of speakers on particular days appointed for collections. The opinion is rap-

idly gaining ground that every well-organized church should adopt a budget of benevolences as well as of current expenses, and such a budget of benevolences any church will have when it approves and accepts a certain apportioned amount as something to work for.

II. Now what is the influence of the Apportionment Plan upon the financial support of the Seminary?

1. In the first place it ought not to be considered at all antagonistic to such support even if the Seminary is not definitely included. The Apportionment Plan is not exclusive but purposely leaves the field open for other appeals. While it is doubtless true that many of our churches are too easily inclined to listen to various outside and irresponsible appeals for money, still it would be unfortunate to have their breadth and generosity of spirit over-much narrowed by a hard and fast plan. Besides, there is an increasing number of individuals of large means who expect to make personal gifts in quiet ways beyond what they would wish to have included in a systematic plan adopted by the churches to which they belong. Apart from the Apportionment Plan such individuals may always be considered open to approach.

2. It may be said, I think, that the Apportionment Plan, even as at present formulated, is favorable to the financial support of the Seminary. The adoption of this Plan by our churches generally would, no doubt, stimulate a spirit of generosity. Any systematic method is likely to have that effect. This whole business of benevolences is largely a matter of opening the heart. If the heart is once opened it will, like the smitten rock, send forth its streams of benevolence in many directions.

3. But cannot the Seminary be included in the Apportionment Plan?

There is a sense in which the Seminary is already the bene-

fiary of that plan. I am informed that through the Student-Aid Department of the College and Education Society fifty students have received financial aid during the past year. It is surely a reasonable inference that the granting of this aid made it possible for a somewhat larger number of students to attend the Seminary than would otherwise have been the case. If, therefore, the College and Education Society is a direct beneficiary of the Apportionment Plan, the Seminary, in the Department of Student Aid at least, should share in the benefits.

But perhaps the real core of the present discussion is reached when we inquire whether the Seminary cannot be *directly* included in the Apportionment Plan along with the benevolent societies, and I suspect that we cannot here answer that question. We who are here assembled may possibly shape the financial policy of the Seminary, but there are not quite enough of us to decide upon the inclusiveness of the Apportionment Plan. We should need to act in consultation, I suppose, with the Advisory Committee of the National Council and with our State Apportionment Committee.

But there are two fundamental principles which may afford us some guidance at this point.

1. The freedom of the churches to decide how much and to what causes they shall contribute is as indisputable as that of the individual. Irrespective of all plans, therefore, their liberty to entertain sympathetically a great cause like that of the Seminary, and likewise the liberty of the Seminary to present its appeal, must remain unquestioned; and

2. The churches of the northwest are in a peculiar sense the constituency of the Seminary. I understand that this goodly institution of Christian learning was not originally founded by a select coterie of persons resident in Chicago, but rather that there came together representatives from a

number of adjacent states who with statesmanlike vision and in fervent prayer determined upon the establishment of such an institution. From that day until now the Chicago Theological Seminary has belonged to the Congregational churches of the northwest and has looked to them for wisdom in its councils and for support in the prosecution of its work. Surely it would not be legitimate for any plan to be devised or adopted among the churches throughout this field that should, to any degree, close the door to the heart and help of that broad constituency to whom this Seminary primarily belongs.

APPENDIX S.

**THE CULTURE OF THE SPIRITUAL LIFE OF THE
CHRISTIAN PEOPLE, AND HOW THE
SEMINARY CAN AID IT.**

THE REVEREND J. PERCIVAL HUGET.

Galesburg, Illinois.

The wording of the topics on this program indicate that it was carefully prepared by a thoughtful and discriminating mind. There has been a development in orderly consideration of the varied interests and activities of the Seminary. In the topics for this afternoon there has first been consideration of that which the Seminary may rightfully expect and receive from the churches. We are now briefly to consider an important line of service by the Seminary to the churches within its natural territory and within the reach of its influence.

For the topic, "The Culture of the Spiritual Life of the Christian People, and How the Seminary Can Aid It," carries with it a double implication. It implies in the first place that the work of the Seminary is not limited to teaching and training future pastors and preachers, but that it also has a work to do immediately and directly for the spiritual life of the churches. And it implies in the second place that one of the great departments of church work is that of Christian nurture and training. The work of the Gospel ministry is not alone that of winning men to the beginnings of the Christian life, but the work of the development of Christian character, the imparting of knowledge of Christian truth and the direction of Christian activities. This is a work of supreme importance. It is a work to which the Sunday School must constantly and with increasing earnestness devote itself. But it is a work which the Church as a whole must also do. The education of the spiritual life is not to be measured alone by the oppor-

tunities or the accomplishments of childhood years. There is such a thing as the education of maturity. The development and enlargement and increased power and effectiveness of the spiritual lives of men and women is one of the great responsibilities and equally great opportunities of the Christian Church.

The Seminary may contribute to this great end in a variety of direct and indirect ways. Its first contribution will continue to be in the training of men to understand and effectively to do this important line of work. The pastor of the modern church must not only be possessed of that special knowledge which his work demands and which it is the function of the Seminary to provide. He must not only be able to present the truth effectively in public address. He must also be able to direct the activities of the modern church as a great school of character and spiritual life. He needs to know how knowledge of things spiritual may be best imparted. There is a great place for a true religious pedagogy, not merely as a matter of devices and methods, but as a serious study of the ways in which knowledge of things spiritual may be imparted and results in life and power secured.

It is a pertinent question as to whether the Seminary should ultimately give its attention to the training of expert pastor's assistants. In many churches there is an increasing need for men who shall have a special oversight of biblical teaching, of the training of teachers and of the development of missionary interest and zeal through effective missionary teaching. There is a great place and an increasing demand in the modern church for the expert in Christian nurture. In most cases this man must be the pastor himself and the Seminary can serve the churches wisely and well by giving a proper proportion of time and a just emphasis to this important matter in the training of the students who come to it for prepara-

tion for their great work. Whether it shall be wise for the Seminary also to train men for this line of work more definitely and exclusively is a matter which will need more extended and careful consideration.

But beneath all preparation is the matter of supreme importance, namely, the spiritual equipment of the graduates of the Seminary. The ministry must be spiritual or spiritual work cannot be expected. In its work as a school the Seminary need not, and we are sure does not, forget or neglect its work as a spiritual force and inspiration in the lives of the young men who are spending their time in its class rooms. The men who go out from the Seminary to the churches must go with an equipment in their own spiritual lives which will make them powerful in their work. They must go with warm hearts, with deep faith, and with high and holy visions.

In closing, strong emphasis may well be put upon two points which, though not concrete and specific, are yet of the utmost importance. The Seminary may serve the Churches by the permeation of its influence and by furnishing for our Mid West Congregationalism a unifying and inspiring leadership. Throughout all this territory there should go light and power from this center of our work. Let it be earnestly said then, that the churches of the Middle West are looking to the Seminary for vision and inspiration, for purpose and plan. We are ready for new and larger things and stand ready to share in the greater work. To the President and to the members of this faculty we look for that inspiring leadership which shall challenge us to the largest endeavor and lead us to ever increasing accomplishment.

APPENDIX T.

A COMMUNICATION FROM THE BOARD OF DIRECTORS
RELATIVE TO ENDOWMENT.

TO THE TRIENNIAL CONVENTION:

Pursuant to the resolution of the Board of Directors of the Chicago Theological Seminary, I beg to report that the Board has concluded that there should be added to its endowment within the next five years the sum of not less than \$500,000.00, and that there should be raised within the next year the sum of \$100,000.00 thereof as a memorial to Professor Hugh M. Scott.

JNO. R. MONTGOMERY, Sec'y.

Nov. 11, 1900.

APPENDIX U.

ORDER OF SERVICE AT THE INAUGURATION
OF OZORA STEARNS DAVIS

AS THE PRESIDENT OF THE CORPORATION AND PROFESSOR OF
PRACTICAL THEOLOGY.

Thursday, 11 November, 1909, at eight o'clock in Union Park
Congregational Church.

PRELUDE *Mendelssohn*
Andante from the Violin Concerto

DOXOLOGY

INVOCATION THE REV. F. N. WHITE

LORD'S PRAYER

CHORUS *Hopkins*
"Lift up your heads"

SCRIPTURE THE REV. O. C. HELMING

SERVICE OF INDUCTION DAVID FALES, ESQ.

PRAYER THE REV. HENRY H. WALKER

CHORUS *Shelley*
"Unto Thee, O Lord"

CHARGE THE REV. W. A. BARTLETT

ADDRESS PRESIDENT DAVIS
The Selection and Training of Religious Leaders

CONFERRING OF THE DEGREE OF DOCTOR OF DIVINITY on the
REVEREND BENJAMIN S. WINCHESTER

HYMN No. 101
"O Master, let me walk with Thee"

BENEDICTION THE REV. E. H. STICKNEY

POSTLUDE *Batiste*
Offertoire de Ste. Cecilie

The music of the evening was furnished by the Surpliced
Boy Choir of the First Congregational Church of Chicago
under the direction of MR. H. AUGUSTINE SMITH. The organ-
ist was MR. WALTER WILLIAM KAMMERLING.